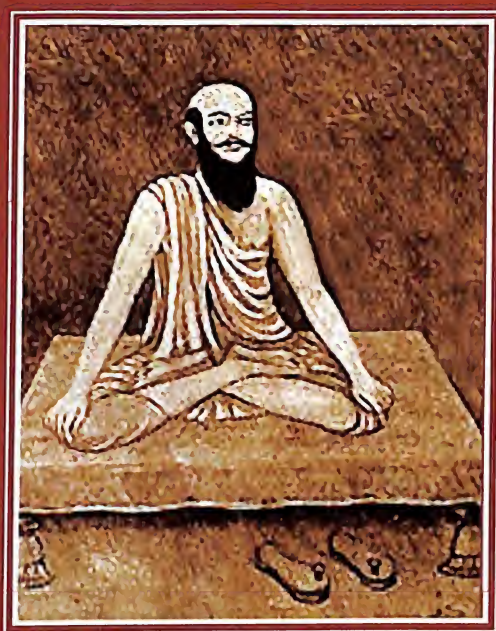


Dariya Sahib

SAINT OF BIHAR



Dariya Sahib

SAINT OF BIHAR

K.N. Upadhyaya

RADHA SOAMI SATSANG BEAS

Mystics of the East Series

Published by:
Jagdish Chander Sethi, Secretary
Radha Soami Satsang Beas
Dera Baba Jaimal Singh
Punjab 143 204, India

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*I am your slave, O Lord.
Pray, look not for virtues and vices of this self;
My conduct is not worthy of you.
While rising or sitting, your Nam is my only support,
And I call out again and again to you for shelter.
Kindly lend an ear to my entreaty,
And let not this soul be lost.
By taking Nam from you,
One always obtains the fruit of salvation, says Dariya.*

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Preface

SAINTS AND MYSTICS come to this world at different times and at different places, but they always and only come with the same spiritual mission—to inspire people to attain the ultimate purpose of human life, to experience union with the divine. True mystics are born in different periods and brought up in diverse cultures, yet the pure light of their message shines through all languages. This message is grasped and cherished by all who are searching for the very heart of life, because the mystic experience is the same for all.

The Saints' teachings are often recorded in their mother tongue and are known only to those in their own locale, but Hazur Maharaj Charan Singh of Radha Soami Satsang Beas thought to share the universal message of the eastern Saints with people around the world. Thus he originated publication of The Mystics of the East series. *Dariya Sahib, Saint of Bihar* is the eleventh in the series, and for this edition a Glossary has been added and minor revisions have been made.

There have been two Saints by the name of Dariya Sahib who were contemporaries of each other—the spiritual master from Bihar who is the subject of this work, and the mystic from Marwar (Rajasthan). It is generally believed that Dariya Sahib of Bihar lived from 1674 to 1780 C.E. and Dariya Sahib of Rajasthan from 1676 to 1758 C.E., although there is no record of their having ever met each other.

Radha Soami Satsang Beas
November 2005

J.C. Sethi,
Secretary

Foreword

*O valiant one, go to the land of Kal,
Awaken the souls and bring them back to the ocean of bliss.
When you enter the womb and take human birth,
Then will people know my secrets through you.¹*

WITH THESE WORDS, according to Dariya, Sat Purush sent His son to the world. The Merciful Lord has been sending His son again and again to this world since time immemorial on the mission of mercy to save souls from the clutches of Kal and to bring them back to their original blissful home. But not only does this blinded world disregard and ignore these saviors, it also insults, ridicules and harasses them. Such was the treatment meted out to Dariya, a Saint of the highest order, as is evident from the first section (Life) of this book.

Even today, over two hundred years since his death, he is little known in his own district or state, let alone in the rest of India and the world. But his teaching, free as it is from religious dogmas and prejudices, sectarian superstitions and narrowness, has a universal appeal and is meant for sincere seekers and devotees in the entire world. So far, however, nothing about Dariya's life and teaching is available in English print except for a brief mention of him by Francis Buchanan

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in his Shahabad Report^{*} and a short article entitled "The Tailor Saint of Bihar" by B.B. Mazumdar, published in a local daily English newspaper, *Searchlight*, on September 11, 1935. To my knowledge the only other short reference in English to Dariya is found in the work of P.D. Barthwal entitled *Traditions of Indian Mysticism Based upon Nirguna School of Hindi Poetry*, which contains scanty information.

For the first time, a serious attempt to research the philosophy and literature of Dariya was made by Dharmendra Brahmachari Shastri, who prepared his Ph.D. thesis on the basis of Dariya's works. This thesis was translated into Hindi and was published by Bihar Rashtrabhasha Parishad in 1954 as the first volume of Dariya's work, entitled *Dariya Granthavali*, vol.1. Later, six books of Dariya were compiled by Dr. Shastri and published by Rashtrabhasha Parishad in 1962 as the second volume of Dr. Shastri's work on Dariya, entitled *Dariya Granthavali*, vol.2. This contains Dariya's following six books: *Dariya Sagar*, *Gyan Ratan*, *Gyan Sarodai*, *Bhakti Hetu*, *Brahm Vivek* and *Gyan Mul*. According to the preface of the second volume of this book, written by Bhuvaneshwar Nath Mishra (Dr. Madhava), the then-director of the Parishad, there was a plan to publish the remaining books of Dariya by the Parishad. But before that plan could be implemented, Dr. Madhava as well as Dr. Shastri died.

Successors of Dr. Madhava have not considered it worthwhile to pay attention to this valuable project. Since all the original manuscripts of Dariya, except the one which is in Farsi (Persian), are in Kaithi script, they have to be first rewritten in Devanagari script (the script of the modern Hindi language)

^{*} Francis Buchanan toured Shahabad district in 1809-1810, i.e. only thirty years after Dariya's death, and included in his Shahabad Report an account of Dariya's successor and his school.

before they can be published. Some of the unpublished works were already rewritten in Devanagari under the supervision of Dr. Shastri and were almost ready to go to press. But the entire project fell through after Dr. Madhava's death, and some of these valuable manuscripts are now becoming food for bookworms.

I encountered considerable difficulties in obtaining photocopies of the manuscripts already rewritten in Devanagari script, and in getting the manuscripts in Kaithi rewritten into Devanagari. But I am thankful to the Bihar Rashtrabhasha Parishad that they finally allowed me to use these manuscripts. It would be very much appreciated if Bihar Rashtrabhasha Parishad or the authorities of Dharkandha Math would deem it fit to publish these extremely valuable manuscripts of Dariya Sahib.

Of a total of twenty-one books of Dariya Sahib brought to my attention, I failed to procure copies of two of them: *Kal Charit* and *Brahm Prakash*. But the following remaining published or unpublished books (one of which was in Sanskrit and another in Persian) were duly utilized by me in the preparation of this book: *Agra Gyan*; *Amar Sar*; *Bhakti Hetu*; *Brahm Chaitanya* (in Sanskrit); *Brahm Vivek*; *Dariyanama* (in Persian); *Dariya Sagar*; *Ganesh Goshthi*; *Gyan Deepak*; *Gyan Mul*; *Gyan Ratan*; *Gyan Sarodai*; *Murti Ukhad*; *Nirbhair Gyan*; *Prem Mul*; *Shabd*; *Sahasrani*; *Vivek Saga*; and *Yagya Samadhi*.

The book *Dariya Sagar* and a short collection of poems from different works of Dariya entitled *Dariya Sahib ke Chune Hue Shabd*, which were published by Belvedere Press, Allahabad, were also used by me. The book *Gyan Deepak*, which was published by Sadhu Chaturi Das in 1936 for distribution among the adherents of the Dariya School, was not available. But since I had already obtained this work in the manuscript form, its unavailability in book form did not matter much.

The above books and manuscripts provided sufficient material for the presentation of Dariya's teachings in a clear

Foreword

and systematic way. The brief summary of Dariya's teachings, as given in the second section (Teachings) of this book, and a more detailed account of it under Part Two – Selected Poems, clearly show that Dariya was an accomplished Saint and a fearless Master. He speaks of the fourth plane as the abode of the Merciful Lord and the original home of all souls, stating that this region is beyond the three worlds (physical, astral and causal), where Kal cannot reach. This highest region is referred to by Dariya as Sat Lok (the true region) or Chhap Lok (the hidden region), as against the false and illusory world of Kal. Like Kabir, Dariya also uses the term Akah (indescribable) for the highest plane, which is the abode of Anami Purush according to Kabir and other Saints. Dariya calls this Lord 'Bebaha' (literally, of utmost value). On the one hand, Dariya sings the glory and praise of the Supreme Lord with utmost love and humility, and on the other hand he exposes the futility of religious dogmas and rituals in the sharpest—and at times most sarcastic—terms. His entire work is replete with the praise of the Satguru, Shabd, Sat Purush or Satnam and condemnation of rituals. In order to instill the basic truths of spirituality in our minds, Dariya speaks of them in various ways, each time, of course, with a new flavor. It may appear somewhat repetitious, but these truths are certainly worth repeating many times.

Since there is no other book, either in Hindi or English, on the true mystic message of Dariya (Dr. Shastri's book, despite his most laborious and sincere efforts, tends to find in Dariya's teaching an amalgamated philosophy of Vaishnavism, Shaivism, Vedanta and hatha yoga, etc.), I thought it wise not to abridge the Selected Poems section any further. The true mystic message of Dariya comes out most clearly in his own words.

A few abbreviations used in this book may be noted here. The two published volumes of *Dariya Granthavali* have

Dariya Sahib

been referred to here as '*D.G.* vol.1 and *D.G.* vol.2' and the unpublished handwritten manuscripts simply as 'ms,' preceded of course by the full title of the book or manuscript referred to. Another point to be borne in mind is that some of the selected poems of the manuscripts have been referred to only by their page numbers, while others are by both page numbers and the poem numbers. This is due to the fact that, in the case of the former, no poem numbers are given in the manuscript, while in the latter, poem numbers are duly contained in the manuscripts.

K.N. Upadhyaya
October 8, 1986

PART ONE

LIFE AND TEACHINGS



Life of Dariya Sahib

*Just as the tree and the water of the river
Are for the purpose of doing good to others,
The Saint's nature is to remove others' suffering
and bring about bliss.²*

ONLY A LITTLE over two hundred years ago, Dariya Sahib, unquestionably a Saint of the highest order, was living in India, and yet we know very little about him. This is hardly unusual, however, as the world normally treats Saints not only with indifference and apathy, but more frequently with scorn and hostility. Fortunately, Dariya had some very intimate disciples with whom he occasionally used to share some events of his life in the course of explaining his teachings. At least one of the disciples usually recorded what Dariya Sahib said. Dariya Sahib himself probably wrote very little. Except for a few verses added posthumously by his immediate disciples, almost all his works are perhaps recorded compilations of his utterances. The following account of his life is mainly based upon these works of Dariya Sahib, most of which are still in the form of handwritten manuscripts.

At the end of some manuscripts* it is clearly mentioned that Dariya Sahib gave up his mortal frame in the year 1837

* The concluding verse in *Dariya Sagar*, *Gyan Deepak* and *Sahasrani*.

of the Vikram Samvat era* (1780 C.E.) on the fourth day of the dark half of the lunar month, Bhado, which was a Friday. There is no reason to doubt this date recorded in exact terms in these manuscripts. It is generally believed that Dariya lived for 106 years. Accordingly he is said to have been born in Vikram Samvat 1731 (1674 C.E.). This view is accepted by Dharmendra Brahmachari Shastri,³ as well as the editor of the Saint Series of Belvedere Press, Allahabad.⁴ Some adherents of the Dariya School assign Vikram Samvat 1691 (1634 C.E.) as the date of Dariya's birth. But this would give Dariya a life span of 146 years, which is hardly plausible. The fact that Dariya refers to several Saints and mystics of the fifteenth, sixteenth and early seventeenth centuries, such as Kabir (1398–1518 C.E.), Dharmdas (successor of Kabir), Nanak (1469–1538 C.E.), Nam Deo (1398–1518 C.E.), Mira Bai (1498–1546 C.E.) and Goswami Tulsi Das (1532–1623 C.E.), and makes no mention of Saints of the later period, lends support to the above dates (1674–1780 C.E.). This shows that he left this world only thirty-eight years before the birth of the famous Saint of Agra, Seth Shiv Dayal Singh, better known as Soami Ji (1818–1878 C.E.).

The place of Dariya's birth, the name of his father and his profession are clearly mentioned in Dariya's work, *Murti Ukhad*. Referring to Dariya, it says:

In the house of Piru Darji, a tailor,
the inhabitant of Dharkandha,
This holy man [Dariya] has taken birth.⁵

The village Dharkandha comes under Rohtas district of Bihar and is about fifty-two miles from Arrah, about twenty-six

* The Vikram Samvat calendar was initiated by King Vikramaditya in 56 B.C. and is still in use today. The Vikram Samvat era begins about fifty-seven years after the Gregorian (Christian or Common Era) calendar year.

miles from Dumarawn and about six miles from Suryapura. Being the birthplace of Dariya Sahib, it is at present the main center of the Dariya School, which has about 150 sub-centers spread over Bihar, Uttar Pradesh and Nepal.

Francis Buchanan, who toured Shahabad district (presently divided into Bhojpur and Rohtas districts) during 1809–1810 C.E. (only thirty years after Dariya's death), has referred to Dariya as a Muslim tailor.⁶ The only other mention of Dariya in English print is found in a short article entitled "The Tailor Saint of Bihar" by B.B. Mazumdar, which appeared in the September 11, 1935 issue of *Searchlight*, a daily English newspaper of Bihar. From these early accounts one is led to the conclusion that Dariya was born into the family of a Muslim tailor.

There is, however, some controversy as to who this Piru tailor was and whether he came from Muslim ancestry. According to Pundit Sudhakar Dvivedi, Dariya was born of a Muslim mother who was the daughter of a lady tailor of Emperor Aurangzeb's wife. Dariya's father Puran Shah, a respectable *kshatriya* (the caste of rulers and administrators), had to marry her in order to save his brothers from execution by Emperor Aurangzeb.⁷ According to another view, Dariya was born of his father's first wife, who was a Hindu.⁸ Dharmendra Brahmachari Shastri mentions that Sadhu Chaturi Das of Dariya School provided him with Dariya's genealogy, according to which the original name of Dariya's father was Prithu Deo Singh, alias Puran Shah. This Hindu name was changed to Piru Shah, indicating his conversion into Islam. Prithu Deo Singh's father was

* Emperor Aurangzeb (1618–1707), son of the Mughal ruler Shah Jahan, killed two of his brothers and imprisoned his father in order to gain succession to the throne. He practiced and enforced an austere form of Islam and persecuted Sufis, Hindus, Shia Muslims and Sikhs. The Mughal empire started to disintegrate after his reign.

mentioned as Sumer Singh, whose father was Surat Chandra Singh, and the latter's father was Ranjit Narain Singh—all of these being obvious Hindu names.⁹ Dharmendra Brahmachari points out that he went to Dharkandha and spoke to one Meghbaran Das, a descendant of Dariya Sahib. Although Meghbaran Das could recall the names of his ancestors only up to the fourth generation, all the names mentioned by him were obvious Hindu names.¹⁰

It is said that the ancestral place of Dariya was Rajapur, which is at a distance of about ten miles from Dharkandha, and the latter was the home of the parents of Dariya's mother. There is, however, no doubt about the fact that Dariya was born and raised at Dharkandha and that he spent most of his time at this place. The question of whether he was born in a Hindu or Muslim family is of little consequence, as he attached no importance to religious and caste distinctions. In fact he openly declared that Saints have no caste or religion.* Hindus and Muslims, without any discrimination, were accepted by him as disciples, and he was fully conversant with the scriptural lore of both the Hindus and the Muslims, as is evident from his copious references to them in his works.

Dariya's works represent him as an incarnation, or son, of Sat Purush (the Supreme Being). He was sent to this world by Sat Purush to extricate suffering souls from the clutches of the mind and maya (illusion) and to take them back to their original home called Sat Lok (the realm of Truth) or Chhap Lok

* "Ask not for the caste and creed; ask only for the undefiled wisdom. Having obtained the state of emancipation, Saints belong to the class of the casteless." (*Bhakti Hetu*, sakhi 16 in *D.G.* vol.2, p.289) "I consider the Hindus and the Muslims to be one, who accept the teachings of the Sound Current. With due understanding and realization do I proclaim, 'All souls belong to the Lord.'" (*Dariya Sagar*, chaupai 610-611 in *D.G.* vol.2, p.61)

(the hidden realm). Dariya claims to have come to this world eighteen times, sometimes remaining practically unknown and sometimes making himself somewhat known.*

The account being presented here is principally based on Dariya's work *Gyan Deepak* and is supplemented by some of his other works such as *Dariya Sagar*, *Bhakti Hetu* and *Murti Ukhad*.

Dariya's birth was celebrated with great festivity. After the baby was one month old, a holy man visited his place and his mother brought the baby before him. This holy man carefully looked at the baby from head to foot, asked the mother to take very good care of the baby and named him Dariya. This holy man was none other than the Satguru of Dariya, to be so recognized later. Dariya never looked upon him as a human being and always referred to him as the Lord or Sat Purush.

When Dariya was only nine years old, his parents, according to the prevalent custom, celebrated his marriage. Dariya observes that he could hardly understand the pompous display of the occasion, but he remarks that the one who joined him in wedlock had indeed done considerable penances in the past.† Dariya's childhood was spent in innocence, but as he grew somewhat older, worldly attachments began to develop, for, as he says, the inner Sound Current was still dormant in him.‡

* "I have taken eighteen births, in five of which I sang the glory of this [Sound Current]. I remained partially hidden and partially revealed. I myself write here what took place in my lives." (*Gyan Deepak*, ms, p.38)

† "They delayed not and performed the marriage. I could not understand this pompous display. As a result of her previous penances she came to join me; such was the arrangement made by the Mind, the mover of the world." (*Gyan Deepak*, p.397)

‡ "Some time was passed as a child, and the inner Sound remained dormant. Worldly attachments and delusions grew for some time and I felt all my worldly goods belonged to me." (*Dariya Sagar*, chaupai 24-25 in *D.G.* vol.2, p.4)

Dariya Sahib

When he became sixteen years old he grew very pensive. In dreams he would often recite verses and would remember them on waking. Flashes of light would intermittently appear and disappear within him. He would have visions of his previous incarnations, and he would spend days and nights brooding over all that was happening to him.¹¹ After some time passed in this way, he was blessed with the grace of his Satguru and obtained the gift of the holy Word or the Sound Current. Dariya refers to this fact as follows:

After some time was spent, knowledge arose
And I realized that the true Lord [Sat Sahib]
 had showered his grace.
He showered his grace
 with the exceedingly blissful Sound Current,
And I continued my holy repetition with love and devotion.
With the deepening of love, the reflection became pure
And I obtained the knowledge imparted by the Guru,
 the true Nam in entirety.¹²

It was at the age of twenty that Dariya had the full illumination of inner wisdom. As he says:

After twenty years had passed,
The reservoir of inner illumination welled up,
So that I had the inner experience of all
And I realized the state of emancipation,
 free from the cycle of the world.¹³

Dariya took the members of his family into confidence and explained to them the way to obtain the secret wisdom through the Satguru. He emphasized the importance of abstaining from

eating meat and fish and of abandoning the worship of various gods and goddesses. He pointed out that sages and Saints alone are worthy of our worship. Dariya's parents, brothers and wife—all accepted his teachings.¹⁴ It is at this time that he completed his first work, *Dariya Sagar*.*

Dariya encountered strong opposition from the orthodox Hindu community of his own village as well as of neighboring villages. His first encounter was with his co-villager Ganesh Upadhyaya, a respected Vedic pundit of the locality. Dariya initially had good relations with him, but the difference arose because of Dariya's condemnation of idol worship and particularly his condemnation of animal sacrifice to a nearby goddess, which Ganesh Pundit used to worship and characterize as the supreme Deity. A vivid description of this incident is found in Dariya's work, *Murti Ukhad*. A brief mention of the initial dialogue between Dariya and Ganesh in relation to the latter's insistence on the absolute supremacy of the goddess would indicate how their difference took a serious turn.

Then I [Dariya] replied that Sat Purush is the ultimate Source.
This one [the goddess] is verily His maid servant.
Idols are made by carving stones;
None has found the primal Source by idol worship.
Then he [Ganesh] said, "Never speak such words.
Fall at her feet in utter submission."
Then I replied, "This idol is simply a piece of stone.
If you wish you can break it.
They have made all organs, such as hands, feet and mouth,
But as it speaks not—it is all useless."

* First I recited *Dariya Sagar*, whereby true yoga, detachment and wisdom are to be obtained. (*Gyan Deepak*, ms, p.405)

[Ganesh said,] "Such words will turn you into a leper
and destroy both your eyes.

Now get away from here and say not a single word
If you have any wish to remain in the village."¹⁵

Ganesh Pundit was now engaged day and night in instigating people against Dariya, characterizing him as a highly dangerous man utterly destructive of society. Dariya was branded as a heathen or devil who was initially engaged in some sort of devotional practice which later brought insanity on him.¹⁶ Ganesh Pundit therefore urged people to turn Dariya out of the village in their own interest.

In the meantime a brahmin named Birbal, who was extremely devoted to Dariya and belonged to his own village, removed the goddess one night from her place and buried her underground at some remote place. The entire locality was shocked and dismayed at the loss of the goddess. People made all kinds of surmises. Some said she became displeased on account of being touched by some untouchables and decided to leave, either for heaven or for some underworld. Others complained of some discomfort given or some disrespect shown to her, which made her leave the place. Still others speculated that in anger she might have left for her sister's in Bindhyachal. For three months none could find any clue.

But one day a *kshatriya* devotee of Dariya named Bali, who knew about it, leaked the matter by making a taunting remark that the lifeless stone idol could not move by itself, either to heaven or to the underworld, unless someone were to remove it. From this remark the villagers felt that he had some knowledge about it and they used force to make him tell the truth. Finally

* "Please lend an ear to me, keeping your own interest in mind. Let him not remain in the village; he will create trouble later on. He repeats not the name either of Hari [Vishnu] or Har [Shiva]." (*Gyan Deepak*, ms, p.407)

he told them to try their force on the really powerful Saint, Dariya Sahib. At once a group of villagers surrounded Dariya Sahib from all sides and insisted that he show them the goddess if he wished to save his life. Dariya Sahib fearlessly declined to do so unless they gave him a written pledge in the presence of the village chief that they would refrain from animal sacrifice to the goddess. When this condition was fulfilled, Dariya Sahib showed them the place from where they dug out their goddess.

The matter, however, did not end here. On digging out the goddess they found that her nose was broken. Angry villagers decided that the only way to expiate the goddess, who they felt had been hungry for the past three months and on top of it had a broken nose, was to offer Dariya to her as a sacrifice. For this ghastly act a crowd seized Dariya's place and tried to take him by force to the goddess. But the sudden appearance of Dariya's brothers, nephews and devotees, such as Teg Bahadur, Bhikham Khan, Dund Khan, Taiyab, Dalan, Aziz, Chandan and others, who rushed to the spot brandishing swords and spears, scared the villagers, and they at once took to their heels. Dariya's parents were terrified, but Dariya offered them encouragement and fortitude in the following words:

Be not intimidated by any fear.
Hold fast to the Nam, which is always there to help.
Having come to this world, I will emancipate souls
By giving them the mark of the Sound Current.
That living Lord who shatters pride
And dissolves sin is always there to help.¹⁷

The villagers, however, were bent upon punishing Dariya Sahib. With a definite determination to teach Dariya a lesson, the whole village assembled that evening at the place of the village chief, and the latter sent a messenger to call Dariya. Dariya

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readily accompanied the messenger and appeared before the gathering. The village chief angrily demanded an explanation from Dariya for breaking the idol and he threatened to break his body. Dariya fearlessly pointed out the utter insignificance of the lifeless idol. This infuriated the village chief all the more. He drew out his sword, shouted at Dariya and threatened to kill him. Dariya knowingly proceeded to move closer to the chief. But as Dariya moved towards the enraged chief, who was ready with his raised sword to kill him, they heard all of a sudden a tremendous lion's roar, which shook and terrified everyone, and they all, including the chief, ran helter-skelter. Dariya Sahib then peacefully returned home.¹⁸

After spending some time in Dharkandha, Dariya Sahib one day went to the village Bahadurpur situated on the bank of the river Ganges. Nihal Singh, who was present there, arranged for Dariya's stay on the bank of the river, considering him to be a holy man. While Dariya Sahib was sitting in his usual firm posture, Ganesh Pundit happened to come by. Noticing Dariya seated in an apparently holy posture, with no accessories of worship such as a rosary, bell, incense or anything else in his hand, Ganesh Pundit laughed hilariously and said:

What do you gain by sitting in this firm posture?

I see nothing in your hand.

If you can bring the Ganges to this place

Then alone shall I know

That there is some truth in your practice.¹⁹

Dariya gently replied:

The land and the water

Is all under the command of the Lord.

Where the Lord commands,

There will it rush.²⁰

With a view to making a mockery of Dariya before all the villagers, Ganesh Pundit went into the village and spread the rumor that Dariya was sitting on the bank of the river with a resolve never to move from there till the Ganges, his maid servant, comes to wash his holy feet. Someone in the guise of a mendicant (probably Dariya's Satguru) appeared before Dariya and urged him to remain seated. By the early morning a huge crowd gathered, and to their utter surprise they saw a high wave arising from the Ganges and gloriously gushing towards the place where Dariya remained seated. People raised a big uproar, which made even the remaining villagers, including the village chief, rush to the place. By that time the wave had merged back into the Ganges, but the seat and the feet of Dariya Sahib were wet and the place around him was soaked with water. All the people bowed down before Dariya Sahib and begged his forgiveness for their previous follies. This was a turning point in the people's attitude towards Dariya Sahib, and the village chief as well as Ganesh Pundit became Dariya's admirers thereafter.

The opposition to Dariya in his own village, however, still persisted. In order to avoid undue disturbance to his spiritual practice, Dariya one day, along with his favorite brahmin devotee Birbal, left Dharkandha and proceeded towards the north. Crossing the Ganges on a boat, he reached the village of Hardi in the Ballia district, where the village chief and his brahmin priest accorded him a warm welcome. Later on they requested Dariya Sahib to disregard the ignorant actions of his village people and advised him to return to his village and be compassionate to them. His village people also, after Dariya had left, were sad and somewhat repentant. They pondered whether Dariya was truly a holy man whose actions were beyond their comprehension.*

* "Was he [Dariya] an accomplished Sage or Saint? His wondrous actions were not comprehended." (*Gyan Deepak*, ms, p.417)

Dariya Sahib

For some time Dariya toured different places and, again crossing the Ganges, returned to the other side, but he still remained away from his village. Later on he visited Magahar and thought of going to Ayodhya, but since his wife and parents were terribly sad in his absence they made him return home after about five months' travel. Dariya spent about half a month in his village. Then, in the month of Kwar with the bright moon in the sky, Dariya's Satguru (uniformly mentioned by Dariya as Sat Purush) graced his home. Dariya's joy knew no bounds. His wife brought a vessel filled with water and washed the Satguru's feet with great devotion.* Exceedingly pleased with the devotion of Dariya and his wife, the Satguru stayed for some time with them and explained to Dariya all the secrets of spirituality. Explaining the ultimate spiritual realm, he said:

The ultimate realm is Akah [indescribable],[†]
Which is fully contained within the inner mirror.
Akah is the source of true Nam [Sound Current].
This [Nam] is the truest spiritual technique.
Knowing this, let the soul attain its brilliance
And shatter the pride of Yama [king of death].²¹

The Satguru, however, added a note of caution:

I have thoroughly explained the inner secret,
But its profundity is to be digested within
by remaining speechless.
Nowhere should it be disclosed,
Else one will be exposed to Kal [the Negative Power].²²

* "My wife brought the vessel from the house and filled it with water. She washed his feet and had his darshan." (*Gyan Deepak*, ms, p.419)

† The term 'Akah' has been used by Kabir also as the ultimate abode of Anami Purush. (*Santon ki Bani*, Beas: Radha Soami Satsang, 1969, p.229)

Life

Once while the Satguru was still at Dariya's place, the whole locality was badly affected by drought and the crops were dying. Dariya inwardly thought of praying to his Satguru for a good rainfall, but before he could utter a word, the all-knowing Satguru gently remarked that it was too hot for the crops and people of the locality, and that it would be nice to have a good rainfall. Within a short while there was a heavy downpour and the people felt greatly relieved. Dariya was overjoyed to see that his merciful and all-knowing Satguru fulfilled his wish even without its being expressed. The Satguru later explained to Dariya how fondly a Satguru looks after his disciples. He disclosed to Dariya how he had visited him when Dariya was only one month old, how he had been looking after Dariya all along for the last thirty years and how he had appeared before Dariya in Magahar without being recognized.*

It is still not known to us who this Satguru was. Dariya was graced with his visits several times during a short period and was finally given the mantle of Mastership by him with due solemnity. The event is described in the *Gyan Deepak* as follows:

Thus the Satguru made his declaration
And asked that a white cloth be brought.
The cloth was immediately brought
And placed before the Satguru in a neat way.
Under the instruction of the Satguru it was spread
 over the throne
And an upper cover was placed with all solemnity.

* "I appeared before you in Magahar, but having no recognition you identified me not as the Creator. When you were born in this world, then I visited your place. Your mother brought you near me and I named you. I said that you should be called Dariya and then I went away. I have been seeing you for the last thirty years, and wherever you went, I went with you." (*Gyan Deepak*, ms, p.442)

Dariya Sahib

The Satguru then spoke thus to Dariya:

“Please be seated on the throne;
this has been given to you by me.”

Dariya bowed down and occupied the throne.

The Satguru said: “My son, you have now received the
mantle of Mastership.”²³

Urging Dariya to go ahead fearlessly with his mission,
he said:

You should have no fear;
I have empowered you and established the order.
Even those who command authority
And who are called kings and nobles
Shall be disciplined if they dare impede your order.²⁴

Before taking leave of Dariya, the Satguru, with utmost love and generosity, said that Dariya could ask for any gifts. He offered to shower all wealth and fortune on Dariya which, according to the Satguru, a Saint alone can handle with dignity and dispassion. But Dariya had no desire for wealth or worldly glamour and wanted nothing other than love and devotion for his Satguru.²⁵ But on further insistence from his Satguru, Dariya asked him to see to it that he would never have to beg before others and that anyone who accepted discipleship from him would be provided with necessary food and clothing. As Dariya puts it:

O Ocean of Mercy, I am your slave.
Listen to the request I ask of you once:
Let me not spread my hand and beg before others;
Whatever you send me, therewith I shall sing your praise.
But please do provide for food and clothing
For those whom you call forth to join this fold.²⁶

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Granting this request immediately, the Satguru said:

I will provide for food and clothing
for all those who join the fold.
Whosoever follows you, knowing you to be the Savior,
I shall save him from going to hell,
I shall make him reside in the supreme region,
And let him enjoy the bliss of the divine bed of flowers.²⁷

With this clear assurance, he advised Dariya to fulfill his mission:

Yama will dare not come near you;
Fly to the supreme abode with your allotted souls.²⁸

You have been given the seal to imprint souls,
And you know that the transaction is carried on
through the true Name [Satnam].

Whosoever comes bearing the imprint of your hand,
I will take him to the other shore.²⁹

Dariya accepted householders as well as renunciants within his fold and made an open declaration that both would receive the imprint of true Nam.* He said that what was needed was that one should be able to procure one's food and clothing through honest means. Likewise, regardless of whether one kept one's head covered or uncovered, the path was equally open to all.† The practice of the discipline being internal, one

* "The householder and the renunciant—both are within my fold. But without the imprint [of Nam] can anyone go across?" (*Gyan Deepak*, ms, p.530)

† "Whether one has his head uncovered or covered, I impart true knowledge to both." (*Gyan Deepak*, ms, p.475; *Gyan Deepak*, p.453)

Dariya Sahib

was not to attach importance to outer appearances and superficial conventions.

In order to allay the fear of the people that a householder cannot practice devotion with all purity and perfection, Dariya himself raised this question and obtained the answer from his Satguru:

Dariya's question:

Please explain this, O Lord –
How can devotion be preserved in a household life?
How can a householder save himself from the snare of Kal
And go to the highest region?

The Satguru's answer:

Considering the matter carefully, the Lord said:
Priceless indeed is my Name.
Let one hold fast to it with proper concentration.
Near such a person Kal shall not go.
While rising or sitting, let him fix his attention on it,
And let him develop love for the divine Light within.
Let him abandon all deceptive worship
of the gods and the goddesses.
Let him be absorbed in his real Lord,
Realizing Him to be the Truth.
While rising and sitting, the Supreme Lord
should be the center of his attention,
And let him remain merged into the Sound Current.
By taking refuge under the Truth in such a way,
he will certainly overcome Kal.³⁰

Having assumed the responsibility of Mastership, Dariya Sahib started his mission in right earnest, and his fame began

to spread in the locality. Shuja Shah, then chieftain of the nearby estate Nokha Garh, became a disciple of Dariya, and on his request Dariya explained to him the true significance of Ram, as distinct from the popularly known Ram, the son of Dasharath, who, according to Dariya, was an incarnation of Kal or Niranjan.³¹ Dariya has discussed this topic in detail in the *Gyan Ratan*, which is in the form of a dialogue between Dariya Sahib and Shuja Shah.

As more and more people were drawn to Dariya Sahib, some orthodox Hindus of the locality grew more alarmed. At that time a descendant of Dharmdas named Bhagawan Das, who had some following, came to Dharkandha. Dariya had already been cautioned by his Satguru of the impending visit of Bhagawan Das, a veritable agent of Kal, whose very mission was to confuse and mislead people. Bhagawan Das was informed by people that Dariya's teachings were against the prevalent views of Hinduism and that people were being misled by his perverted teachings. It was reported to Bhagawan Das that Dariya was undermining the supremacy of Ram and Krishna, and was speaking of Satnam as the ultimate Truth. It was pointed out that Dariya, despite being an ordinary human being, claimed to be an incarnation of Sat Purush and preached that salvation would be attained only by receiving true Nam from him, and not by offering water and leaves to different gods and goddesses.³² Since Bhagawan Das supported the popular belief of the villagers, it was agreed that the whole village should assemble, and Dariya should be called and asked to clarify his position once and for all in the presence of Bhagawan Das and the village chief. There was nothing wrong, they said, in punishing Dariya if it was found that he preached false religious views.

The whole village assembled and Dariya was called in. He was asked by the village chief to explain before all why he

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thought that Ram and Kabir were different, while the fact was well-known that Kabir had founded his path using the name of Ram.³³ Even before Dariya could explain his position, the village chief asked Bhagawan Das to give his verdict in this regard. Bhagawan Das, according to the prearranged plan, gave his final verdict as follows:

Ram and Kabir are indeed one.
They are said to be two
Only in superficial modes of speech.³⁴

Dariya then called for the works of Kabir, and in light of the textual statements explained how the view of Bhagawan Das was too simplistic and how it was contrary to the true significance of Ram clearly expounded by Kabir. When Bhagawan Das, despite obvious inconsistencies and absurdities shown in his position, reaffirmed his old view, Dariya Sahib remarked:

He is a trader, a shopkeeper.
He is telling all lies because of fear.³⁵

The village chief, who was already hostile to Dariya, at once burst into anger and shouted:

He is fearful and you are not?
Who do you think you are?
I am going to tie you and throw you into the water,
And let me see who can save you.
Again and again he put his hand on his sword
And thereby displayed his fierce authority.³⁶

Dariya Sahib replied with utter fearlessness:

Life

I have only two hands, do you have four?
What makes you display your needless pride and authority?
If you are full of so much pride,
Uproot a tree by holding its branches.³⁷

While this tense atmosphere prevailed, a strange thing happened suddenly. As Dariya Sahib describes:

The power of Sat Purush manifested itself
And there arose a horrible uproar, as if an army had arrived.
This uproar arose without any army.
None could discern this secret wonder.³⁸

All were taken aback by this uproar, and the village chief along with all others hurriedly ran for safety. Thereafter, Dariya Sahib was left undisturbed and he remained peacefully at Dharkandha for eight years, where he attracted many disciples. In order to carry on his mission smoothly he made specific allocation of duties to his important disciples. Murali Das, for example, was nominated as the secretary, Mani Das as writer, Dal Das as record keeper and Vajir Das as personal assistant. Having made these arrangements, Dariya went out on a short tour in the eastern direction. On his way he came across Bhikham Dubey of the village Lahthan, who showed great reverence to Dariya Sahib and took him to his home. When Bhikham Dubey was fully convinced that Dariya was a true Saint after some question-and-answer sessions, he along with his four brothers and two cousins accepted Dariya Sahib as their Satguru.

We learn from Francis Buchanan's report that Mir Qasim, who was Nawab (a Muslim governor) of Bihar and Bengal during Dariya's time, had donated 101 *bīghās** of revenue-free

* One *bīghā* is five-eighths of an acre.

land to Dariya Sahib. Buchanan, in the course of his tour of Shahabad district, visited Dharkandha in 1910, when Dariya's successor Guna Das had passed away and his successor Teka Das had taken his place. Buchanan mentions in his report that the Dariya School then possessed 101 *bīghās* of revenue-free land, which was originally donated to Dariya Sahib by Nawab Mir Qasim.³⁹

It is said that during the course of the Nawab's expedition to Bhojpur, when he was camping in Dinara, which is only a few miles from Dharkandha, he came to pay respects to Dariya Sahib and offered him a costly stone as a gift. Dariya respectfully declined the gift. But the Nawab insisted that he keep it and explained to him how valuable it was. After the Nawab left, Dariya Sahib threw that stone into the nearby pond. Later on when the Nawab heard about it, he considered it an insult and came to Dariya to ask for that stone. It is said that Dariya Sahib put his hand into the pond and took out several such stones at the same time and asked the Nawab to pick up his stone. The Nawab was so impressed by this that he expressed his desire to donate 101 *bīghās* of revenue-free land to Dariya Sahib. Dariya Sahib declined the gift. But the Nawab did donate the land and gave the donation paper to one of Dariya's disciples.

Further details of Dariya's life are not known. But it is certain that he lived a long and highly active life, tirelessly and undauntedly moving ahead with his mission despite severe opposition. He had a long debate with Rameshwar Pundit of Banaras on the nature of spiritual practice, which is explicitly referred to in his major work entitled *Shabd*. Dariya is said to be the author of at least twenty books—probably a few more. We find no information about his formal education, but from his superb literary style, skilful display of figures of speech, effective use of subtle and refined poetic devices such as alliteration, simile and metaphor, and the use of a wide variety of

words taken from various local dialects of Hindi and Urdu, it is evident that he was by any standard one of the top-ranking Saint-poets of India.

It seems that during his very lifetime he had established some sub-centers of his school. In Vikram Samvat 1836 (1779 C.E.), a few months before he left his mortal frame, he duly appointed his successors, Guna Das and Teka Das, who were his most advanced disciples. Dariya Sahib referred to them as his spiritual sons and treated them equally with great love.⁴⁰ It was also made clear by Dariya Sahib that these successors would have the right to appoint their own successors and that is how the order would continue.⁴¹

On being asked by his brother Fakkar Das how long this order would continue, Dariya Sahib replied that the line would continue as long as the practice of the Sound Current remained central to the discipline and the order was kept pure and free from external rituals and formalism. When the practice of the Sound Current becomes mingled with the practice of wearing the clothing of a particular sect (*bhekh*) and external rituals, the Sound Current (Shabd) will part company. Then the power transmitted by me, said Dariya, will leave, and souls will go into the mouth of Kal. At that stage he would come to this world and start a line of the Sound Current once again. This is how, he said, he had been coming for eons.⁴²

Thus, having explained everything and all aspects of the Saintly mission and having fulfilled the purpose of his life, he passed on his responsibilities to his successors and departed from this world in the year 1837 of the Vikram Samvat era (1780 C.E.).⁴³

From the above account it is clear that Dariya represented a glorious example of a true saintly life, utterly dedicated to the highest service of humanity. In the fulfillment of his mission of mercy he never hesitated to put even his life at stake. Even in the teeth of fierce opposition, he remained absolutely fearless.

Dariya Sahib

As a result he succeeded in exposing the hollowness of blind beliefs and outer rituals, and spread his divine message to a wide area of Bihar and Uttar Pradesh. At a time when traveling on foot was the only means of transportation available to a holy man, Dariya's achievements were indeed outstanding. Looking at what Dariya stood for and what he did, his life style and his sharp and satirical retorts to his adversaries, his claim of being a true Master does appear convincing. Be that as it may, there is no denying the fact that all true Saints are in essence the manifestations of the Divine Sound (Shabd) and that is precisely what Dariya claims himself to be. As he says:

I have come to this world as the manifestation
of the Divine Sound [Shabd],
And assuming human form, I have sung the praises
of the Lord's glory and majesty.⁴⁴

Teachings of Dariya

*I came to the world, says Dariya,
To carry on the mission of the Saints.
Whosoever took to the discipline of the Sound Current,
The three gunas of Maya he did transcend.⁴⁵*

THE TRUTH is changeless. It is always the same. Hence, true Saints or perfect Masters who have direct realization of the Truth always impart the same message. Regardless of the time and place of their birth, and the country, culture, race and religion of their origin, they preach the same Eternal Truth. The unanimity in the views of Saints who have direct experience of the Truth cannot but strengthen our conviction in their teachings.

The Saint's Mission of Mercy

Saints are sent to this world by the Supreme Lord on a mission of mercy. Their sole purpose is to awaken the straying souls and to take them back to their eternal home. Dariya Sahib also came to this world to fulfill the same mission.

Like some other Saints, Dariya makes it quite clear that his teaching is not based upon hearsay, speculation or scriptural authority, but upon his own direct inner experience. Hence, his teaching is absolutely authoritative. As he says:

Teachings of Dariya

All speak from hearsay,
What they hear with their ears.
Dariya speaks from what he has seen –
Treat it as authoritative, the word of the Seer.⁴⁶

Explaining it further, he says:

With the lamp of wisdom within my heart,
Whatever I saw, of that alone I spoke and wrote.
With the grace of the Lord,
I tell you my own true experience
And I relate the story, describing all the regions.⁴⁷

The same is reiterated by other Saints, also. For example, Guru Nanak says:

Listen to what the Saints say.
They alone bear true witness to the Truth,
For they speak of what they have seen
With their own inner eye.

Likewise, Tulsi Sahib says:

With my own eye, the eye of the heart,
Have I seen.
Exactly as I see,
I speak out in words, says Tulsi.

Similarly, Dadu Sahib says:

Dadu has seen with his own eye,
Whereas others speak from hearsay.

The Saint's Mission of Mercy

In the Bible, Jesus Christ also remarks:

I say unto thee, we speak that we do know,
and testify that we have seen.⁴⁸

Emphasizing the distress and delusion of the threefold universe, the domain of Kal or Yama, and reminding souls of the unsurpassed bliss of their own eternal home in the fourth plane, Saints awaken souls and take them to their original abode, called the true region (Sat Lok). The souls rejoice there in blessed union with the Lord. As Dariya says:

The dreadful Yama* operates in the three worlds.
The true Lord resides in the fourth,[†]
Where swans[‡] are immortal and indestructible
And they all drink from streams of nectar.
That happiness cannot be described in words.
Only he who has attained illumination can realize this.
This true region is bound by Truth.
One remains ignorant of it
And virtually blind without a Satguru.⁴⁹

He further adds:

The splendor of this region
Is boundless and beyond reach,
Where swans rejoice in bliss.
Only a wise one can realize it
Who is steeped in true love.⁵⁰

* The god of death, Yama, is the lord of the nether regions.

† The three worlds refer to the physical, astral and causal planes, while the fourth is the realm of pure spirit, Sat Lok.

‡ Pure souls.

Teachings of Dariya

The celebrated Saint Soami Ji (Seth Shiv Dayal Singh) also refers to this fourth plane (Sat Lok) beyond the three worlds as the true home of all souls and the abode of the true Lord (Sat Purush). He says:

Your true home is within my own realm
And I relate to you now the message of that realm,
Which is called by the Saints the fourth plane,
Whose Lord is known as Satnam or Sat Purush.⁵¹

Soami Ji further says:

This fourth plane is beyond the three worlds;
It is where the assembly of the Satguru or Satnam is held.⁵²

Again he explains:

Kal dwells within the three worlds,
But the Nam of the Merciful Lord [Dayal]
Lies in the fourth plane.
This Nam is obtained only from the Saints.
Without the Saints, none can have access to Nam.⁵³

The Soul's Essential Nature

The soul is essentially a particle of the true Lord. As Dariya clearly states:

Above and beyond all is Sat Purush,
Whose splendor shines in the world.
All souls are particles of Him
Who reverberates within all beings.⁵⁴

The Soul's Bondage and Liberation

He again says:

Listen, O learned one, as I explain to you
the origin of the soul.

The one who tells a lie is a wicked one.

The soul is the spark of Sat Purush
manifested within each being.

This is how the world obtains the light of Sat Purush.⁵⁵

This truth is acknowledged by all Saints. In the words of Tulsi Sahib: "The Supreme Lord resides in the fourth plane, and the soul is a particle of that indwelling Lord." Kabir also declares: "This [the soul] is a particle of God, says Kabir." According to Guru Nanak: "The soul is in God and God is in the soul. One realizes this by cultivating the discipline of the Guru." Goswami Tulsidas also observes: "The soul is imperishable, being a particle of God."

The Soul's Bondage and Liberation

How this imperishable and immortal soul came to this miserable world and became subject to birth and death is a mysterious story. To put it briefly, Kal (or Niranjan, who Dariya Sahib equates with Kal), is a creation of Sat Purush and served Sat Purush with great devotion and austerity for seventy eons. Being pleased with his devotion, Sat Purush allowed Kal to ask for some boon. Kal requested the privilege of creating and controlling the three worlds. Sat Purush granted this request and provided Kal with this creation. It is for this purpose that some souls were entrusted to Kal. But Kal used all his ingenuity to lure souls and keep them entangled in his deceptively glamorous creation. He eventually assumed the role of the true Lord and concealed the knowledge of the true abode from the

Teachings of Dariya

souls. The souls were thus caught in the vicious cycle of birth and death, and became captives of Kal. As Dariya explains:

Kal, who was produced by Sat Purush,
Remained in attendance and served Sat Purush
for seventy eons.
For all these eons, Niranjana [Kal] practiced austerities
And offered his services to Sat Purush.
Sat Purush said to Niranjana, "Ask for some boon
and I shall grant it to you."
Niranjana bowed down his head and prayed:
"Grant me the three worlds
And allow me to have my own dominions there."⁵⁶

Speaking of the deceptive network of Kal in the three worlds, Dariya says:

The creation of the three worlds was made,
And Kal undertook to rule these,
namely earth, heaven and the underworld.
Having put on a veil,
He himself assumed the role of the Lord
And displayed his pride in the three worlds.
The One to whom all living beings belong
And whose unfolding this world is,
That Sat Purush was kept completely hidden by him.
He kept the supreme abode undisclosed
And presented the illusory creation
of the three gods* as the truth.

* Brahma, Vishnu and Shiva are the three gods ruled by Kal. They were given the charge of creating, sustaining and dissolving the world.

The Soul's Bondage and Liberation

All are born and die here,
and here they are again made to be born.
Kal thus causes them to be born and die here
again and again.⁵⁷

The souls which have been scattered in this world
Were brought from the same source
From which Jyoti [Maya] and Niranjana came.
The latter were given charge of the world.
Thus, the souls became their poor subjects.
Jyoti and Niranjana created a network of delusion
In which kings and paupers were all entangled.⁵⁸

When souls were inextricably caught in the snare of mind and maya, lost in the vicious cycle of birth and death with no recollection of their own home, Sat Purush, the Merciful Lord, took compassion on them and sent his own son to awaken them and bring them back to their original blissful home. This process of sending divine saviors into this world has been going on since time immemorial.

These saviors are known as Saints or Satgurus who nominate their own successors to carry on their mission of mercy. There has never been a time when such a savior has not been present in this world to guide and save needy souls. Dariya Sahib himself came to this world as a savior:

I came to the world, says Dariya,
To carry on the mission of Saints.
Whosoever took to the discipline of the Sound Current,
The three gunas of Maya he did transcend.⁵⁹

In relation to the questions concerning how long the line of a Saint continues, when another line is begun and how this process is continued eon after eon, Dariya explains:

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As long as the discipline of the Sound Current
is preserved unadulterated,
The line of succession will truly continue.
But when it is mixed with outer rituals and external garbs,
My Sound Current will part company;
My divine essence will depart
And souls will go into the mouth of Kal.

I shall then come to this world
And shall again proclaim the teaching of the Sound Current.
Proclaiming the teaching,
I shall again found the line of succession
And, emancipating souls,
I shall take them to my abode.
For eons I have been coming
And imparting the teaching of the true Sound Current.⁶⁰

Guru Nanak also speaks of the chain of Satgurus coming
in every age to carry on this divine mission. He says:

From age to age, from generation to generation,
throughout the eons,
The Guru's successors carry forward the task
of uniting souls with Hari, the Lord.

He further restates:

From him [the Satguru] the torch of Nam
is carried forward by his disciples
From generation to generation, to enlighten future ages.

The Essential Identity of Saint and God

It should be borne in mind that these saviors or Saints, who
are referred to as sons of God, are essentially not different from

The Essential Identity of Saint and God

God the Father. They come to the world in the human form because only a human being can teach another human being. They are like waves emerging from the ocean of divinity and then merging back into the same ocean after fulfilling their mission. They are the only ladders by which a soul can ascend to the highest region and attain union with the Supreme Lord. As Dariya says:

The Satguru comes from the highest abode.
He is the manifest form of Sat Purush.
In the family of pure souls emanating from the Lord,
He is the crown jewel who has come here
to impart His message.⁶¹

The Saint is indeed the true philosopher's stone.
One must know him to be one with the Lord.⁶²

Offer your body, mind and head to the Satguru.
He will show you the Immortal Form,
As he is truly the Lord himself.⁶³

The Word or true Sound represents the Lord in essence, and the Satguru is the manifest form of the same Word or Sound. The Satguru seems to be different from the Lord only because he assumes a human form. But without his taking on the human form, no soul can be awakened and taken to the true abode. As Dariya explains:

He [the Satguru] comes to the world as an incarnation
of the Word,
And assuming human form,
sings praises of the Lord's glory and majesty.

Teachings of Dariya

Through his incarnation
you obtain the privilege of seeing the Lord,
And he relates to you the divine message.⁶⁴

The Supreme Being is indestructible and immortal,
And I, assuming a human form, speak of His glory.
This is the only distinction between the true Being and me:
That the Lord remains immortal and I, in a mortal form,
expound His wisdom.
Only through the Saint as a ladder
can one reach the true Being.
Without this ladder, none can go to His abode.
He who discards this ladder shall go adrift;
Such a one is not destined to go to the true abode,
O brother.⁶⁵

Other Saints also emphasize the oneness of the Satguru and the Lord. Christ explicitly states in the Bible: "I and my Father are one."⁶⁶

As a savior who came to the world in human form, he is called the 'Word made flesh:' "The Word was with God, and the Word was God."⁶⁷ "And the Word was made flesh and dwelt among us."⁶⁸

Guru Nanak puts this very beautifully. He points out that God in his pure disembodied state cannot communicate with human beings. He communicates only when he manifests himself in the form of a Satguru. Thus he says: "How can God speak without a body? He speaks only when he assumes a body." And he observes:

The Lord's devotee [the Satguru] and the Lord are the same.
Although the Satguru has a human form,
Know that there is no distinction between them.

The Essential Identity of Saint and God

The Satgurus are like waves that arise from the ocean
And merge back into it again.

He further states:

By churning the ocean of the body,
I have discovered a marvelous thing:
The Guru is God and God is Guru.
Between the two no difference is there, O Nanak.

He adds: "The Creator has placed Himself within the Guru." Kabir also reiterates the same truth:

God and Kabir are one and the same.
They are spoken of as two
Only as a mode of speech.
Only he who has not found a Satguru
Considers them as two.

Likewise, Namdev says:

The spirit of divinity has assumed a body.
Behold God in that body and the mind.
I offer myself as a sacrifice to him, says Namdev,
And am devoted only to that God,
 knowing not anyone else.

Dadu also expresses the same view. He says:

Like the Lord are all the features of the devotee [the Satguru].
The true devotee or the Saint is no other than God Himself,
 O Dadu.

Teachings of Dariya

Bulleh Shah remarks: "God has come in a human form." And Goswami Tulsidas expresses his reverence for his Guru in the following words:

I bow down to the lotus feet of my Guru,
Who is the ocean of mercy
And God in a human form.

Paltu Sahib makes the bold assertion:

On account of assuming the body,
I am a devotee and He is the Lord.
But from the beginning to the end
I have been the persisting Reality,
And I pervade in all.

Soami Ji explains as follows: "Compassion arose on the part of the Merciful Lord, and He came to the world in the form of a Saint."⁶⁹ He again says: "Radha Soami [the Supreme Lord] assumed the human form, and in the form of a Guru awakened the souls in the world."⁷⁰

The Indispensability of the Satguru for Salvation

As with other Saints, it is pointed out by Dariya that a true living Master is indispensable for attaining salvation. He laments the fate of those who do not care to find such a Master. Asserting emphatically the indispensability of a Satguru or a true living Master, he says:

So long as the Satguru, the bestower of the true gift,
is not found,
Kal continues to play havoc.
Search for the Satguru so that you may be saved,
Else Kal will always hover over your head.⁷¹

The Indispensability of the Satguru for Salvation

Only when you obtain the gift of the Sound Current
from the Satguru
Will you be able to cross the water of the ocean of the world.
There can be no salvation without the Sound Current,
And without Satguru none can go to the other shore.⁷²

Whichever souls are awakened by the Satguru
Are bound to reach their home.
The ocean of the world is unfathomable, says Dariya.
Board the ship of the Satguru.
Only by letting your soul board his ship
Will you go to the blissful kingdom and rejoice.⁷³

One must accept a living Guru.
He is the messenger commissioned by the Lord.
Seeing this commissioned messenger,
Yama flees far away.⁷⁴

Delusion is destroyed by the true Sound
If a perfect Guru is obtained.
None can go to the other shore without a Satguru.
The world is roaming about in delusion.⁷⁵

Like Dariya, Guru Nanak also proclaims the indispensability
of Guru in very clear terms:

Let no one remain lost in delusion.
None can go to the other shore without a Guru.

Given that a Satguru is essential for attaining salvation,
Dariya extols the lives of those devotees who are dedicated to
the holy feet of a Satguru and laments the misfortune of those
who remain without a Satguru. He says:

Teachings of Dariya

Blessed is he who is dedicated to the holy feet of the Satguru.
He is truly awakened and fulfills the purpose of his life.⁷⁶

Referring to those who are without a Satguru, he says:

Fie on living such a life in the world, O friend.
Without the Guru's wisdom
It is futile to wander in the forest of the world.⁷⁷

Those human beings who do not accept
the Satguru's teachings of the Sound Current
Are indeed ignorant;
They live like dogs and swine in the world
And remain entangled in many rituals.
The fearsome Yama will catch, assault and burn them,
Swinging them always upside down.⁷⁸

So long as the Satguru is not found,
One cannot be united with the assembly of swans.
However much one may boast of one's renunciation,
One remains, after all, an impure crow.⁷⁹

Some Basic Characteristics of the Satguru

To safeguard against the deception and misguidance of false gurus, Dariya indicates some basic characteristics of a Satguru whereby he is distinguished from the misleading gurus. According to Dariya: A Satguru always imparts the technique of going within; this technique consists of the discipline of the Sound Current; a Satguru never begs before others. Explaining these characteristics Dariya says:

When love is generated within your heart,
Ask the Satguru for the true path.

Some Basic Characteristics of the Satguru

Only he can show you your true destination in entirety
And reveal your true home within your own self.⁸⁰

Referring to the nature of the inner technique of the Satguru, he says:

The Satguru is he who imparts the discipline
of the true Sound Current
And, by washing off all sins, liberates the soul.⁸¹

The Satguru indeed is the lover of the true Sound Current.
The Vedas,* having failed to grasp the ultimate reality,
have no access to it.
The Satguru discloses the secret of that home, says Dariya,
Which is unique and beyond all.⁸²

Indicating his utter disapproval of begging, Dariya says:

A true sadhu never begs. He who begs is a clown.
A devoted wife does not go from door to door
grinding others' wheat.
One who lives on grinding others' wheat is verily a widow.⁸³

Possessing immortal nectar
and being accompanied by the Almighty,
Saints never spread their hands to beg before anyone.⁸⁴

These essential characteristics of Satgurus are mentioned by other Saints also. Guru Nanak, for example, says: "He who can reveal your true home within the home of your body is the Satguru, the truly wise one." Soami Ji also says the same: "Guru shows your true home within the home of your body."⁸⁵

* The ancient Hindu scriptures.

Teachings of Dariya

Again, all Saints confirm that the Sound Current is the special technique of the Satguru. Guru Nanak says: "The Unstruck Divine Sound of the trumpet resounds within one who has found a true Master [Satguru]."

Soami Ji also speaks of the Sound Current as the essential technique of a perfect Master. He says:

A true Guru is he who is a lover of the Sound Current.
Apart from the Sound Current
He practices no other technique.
He who practices the Sound Current is a true Master.
Be dedicated to the dust of his holy feet.⁸⁶

Paltu also says:

Nam is the lover of the Saint
and the Saint is the lover of Nam.
Being a lover of Nam,
the Saint alone can unite one with Nam.

Regarding the third characteristic of the Satguru, there also is perfect unanimity among Saints. Saints always live on their own honest earnings and denounce the practice of begging among sadhus. Guru Nanak says:

If a guru or a sadhu goes begging,
One must not bow down at his feet.
Only he who earns his own living
And gives away part of his earnings
Recognizes the Way, says Nanak.

Likewise, Kabir declares: "I shall die rather than beg for the upkeep of my body."

Human Life

The following points must be borne in mind in order to understand the rationale of what has been said above:

1. The Satguru comes in a human form primarily to convey the divine message to human souls, because human beings alone have the ability to discriminate between good and evil, and to aspire to the ultimate goal. The human life therefore is considered a rare opportunity to attain salvation.
2. The Satguru imparts the technique of going within because the Lord is to be found only within our own body. All external rituals and outer searches for God are therefore considered futile.
3. The Satguru's technique of going within consists of the discipline of the Sound Current because Shabd or Nam (the Word or Unstruck Divine Sound) is the essential manifestation of the Supreme Lord. Dariya lays emphasis on all these points.

Human Life

Human life, according to Dariya, provides a rare opportunity to find a Satguru and to obtain salvation by following his path of true love and devotion. As Dariya says:

Rare indeed is the human birth in this world.
It is a great fortune to obtain it,
Its purpose being the attainment of salvation.
After going round the cycle of eighty-four,*
One obtains in the world
A wise Guru who can impart the wisdom.⁸⁷

* The cycle of eighty-four lakh life forms, into which beings keep reincarnating again and again.

Teachings of Dariya

Have love for Saints
And be in the service of the holy feet of the Satguru.
Rare is the human birth;
One cannot again obtain such an opportunity.⁸⁸

From the skin of a dead animal one can make shoes,
But a dead human being is of no use at all.
If, however, a human being is dedicated to God in his life,
He will himself become God.⁸⁹

Other Saints also speak of human life as a rare gift granted to practice devotion and attain salvation. Such an invaluable life cannot be obtained again and again. As Guru Arjun Dev* says:

Among the eighty-four lakh life forms,
The Lord has granted to man the highest privilege.
If a person loses this opportunity
and falls from the highest rung of the ladder,
He will be thrown into the cycle of birth and death
And will suffer miseries.

Kabir observes:

Rare indeed is the human birth, O Kabir.
It cannot be obtained again and again,
Even as the fruit that ripens and falls to the ground
Cannot again be joined to the branch.

* Guru Arjun Dev (1563–1606) was the fifth Guru in the line of Guru Nanak and the son of Guru Ram Das. He collected, classified and compiled the writings of the Adi Granth, the writings of the Gurus in the line of Guru Nanak, as well as compositions of Saints from all over India and neighboring countries.

Human Life

Similarly Dadu also remarks:

This body, a veritable manifestation
of divinity in human form,
Is not available again and again.
This priceless birth, O Dadu,
You cannot obtain again.

Soami Ji also earnestly appeals to us to make the proper utilization of the invaluable gift of human life. He says:

Now that you have obtained this body by the grace of God,
Practice devotion so that your karmas may be burnt.⁹⁰

You have obtained this rare body
After being deluded in crores of births.
Now you must not waste it in vain.
Be on your guard at every moment
And practice devotion.⁹¹

Reminding us of the utter transitory nature of human life and its deceptive glamour, Dariya exhorts us to seek the Satguru and practice devotion by following his discipline of the Sound Current. He says:

This body is fragile and fragile is the palace;
Their glamour is bound to fade away.
Being born in this world,
None has lived forever.
No one's body is immortal.
Gold and silver are reduced to ashes
And the same is the fate of the gorgeous bed.
Without devotion all are burnt to ashes.
Why not find the path of the Satguru? ⁹²

Teachings of Dariya

All goes in vain without devotion.
Royal pomp and glamour accompany no one in the end.
Many royal capitals were formed on this earth,
But they were made and destroyed like water bubbles.⁹³

One may possess high palaces, gorgeous mansions
and extensive chambers
And may be listening to melodious music,
But without the knowledge of the Satguru's Sound Current,
He remains a veritable crow among birds.⁹⁴

Other Saints also draw our attention to the transitory nature of our life and its glamour in the same way. Dadu, for example, says:

This body, says Dadu, is fragile,
Like an unbaked earthen pitcher filled with water.
It does not take long to dissolve.
The foolish one does not understand
That the moment the pitcher breaks
The water flows out.

Ravidas deplores that human life which is not dedicated to devotion to God. He says:

A rare human birth was obtained
As a result of meritorious deeds of the past,
And that passes in vain
Due to lack of discrimination.
Of what avail would a palace
And a throne like those of King Indra be
Without devotion to God?

God Dwells within Us

Soami Ji also exposes the futility of the worldly life and exhorts us to practice devotion. He says:

You have obtained the human body.
Utilize it to accomplish the purpose of your life.
Having come to this world,
Be not absorbed in it.
Know it to be only a night's dream.⁹⁵

You have obtained this body
Through the grace of God.
Now practice devotion
So that your karmas may be burnt away.⁹⁶

God Dwells within Us

Unless one knows where to look for God, one may remain misguided in his search. Dariya therefore makes it very clear that God resides within our own body and we must learn the technique of going within in order to attain union with God. He explicitly states:

The true Lord resides within this body.
Know Him through the manifestation of true love.
Enter within yourself by churning this body
And see the manifestation of this wisdom.⁹⁷

The Lord is not separate from the body, says Dariya;
All is contained within the body.
But one obtains the Lord through proper spiritual technique;
Without the proper technique, one obtains nothing.⁹⁸

Teachings of Dariya

The Lord is my Beloved,
Who is close to the heart of this lover.
See His heart within your heart –
His temple is within all alike.⁹⁹

The all-pervasive Lord is ever present, O brother.
But since the mind is filled with blemishes
He is not seen.
Reflect and see Him – He is within you and me,
Just as an image is within a mirror.¹⁰⁰

This truth is also emphatically asserted by other Saints.
Guru Nanak says:

This body is filled with inexhaustible treasures,
And within it dwells the imperceptible
and unfathomable Lord.

He again says:

All is contained within the body.
Nothing is to be found outside.
Those who search for God outside
Are lost in delusion.

Indicating the right mode of search, he then says:

He who is a true disciple of the Guru
Searches within his body.
All others are lost in delusion.

Explaining this truth through similes, Kabir says:

Rituals and Display of Religiosity

Just as oil is within the sesame seed
And fire is within the flint,
So does your Beloved dwell within you.
Be awakened if you wish.

Despite the repeated appeals and warnings of Saints, the ignorant ones remain unmindful of this truth. Drawing our attention to this pitiable state of affairs, Soami Ji says:

The whole world is blind, declares the Guru.
No one obtains the secret that lies within oneself.
All are lost in outer practices
And take not to the inner discipline of the Sound Current.¹⁰¹

Rituals and Display of Religiosity

Such misguided outer practices being widely prevalent in the world, Dariya makes a vigorous attempt to condemn and criticize various forms of rituals and external displays of holiness. He says:

You worship stone, practice the sixfold sacred action*
And roam about in various places of pilgrimage.
Water, stone and idols are found in abundance,
And you hold fast to these as objects of your faith.¹⁰²

The One for whom the foolish one goes on pilgrimages,
That true Gem [the Lord] can be found here within.¹⁰³

What does one gain, O brother, by worshipping that
Which neither speaks nor eats?¹⁰⁴

* The six major Hindu rituals: 1) *snāna* (bathing), 2) *sandhyā* (rituals of morning and evening), 3) *tarpana* (libation of water to deceased ancestors), 4) *pūja* (general worship), 5) *japa* (repetition of sacred syllables) and 6) *homa* (fire worship).

Teachings of Dariya

O learned priest, the Lord reverberates within every being.
How can anything be accomplished by one [an idol]
which is speechless?

Cultivate, therefore, the discipline of the Sound Current.
The idol was formed by chiseling stone.

Who is the one that chisels?

He carved hands, feet, mouth and nose,

But the idol is useless,

Having no capacity to speak.

Yet with folded hands

You offer your prayer before the idol

And say, "You are my Creator."

The idol is speechless, whereas you can speak.

You have indeed lost your sanity.¹⁰⁵

O priest, you have prescribed the code of morning
and evening rites and the libation of water,

And have promoted various rituals.

You have enjoined people to press their nose, close their eyes

And practice concentration like a heron.

You are lost in the pride of the Vedas

And are hence doomed to revolve

in the cycle of eighty-four.¹⁰⁶

So long as one does not enter within by reversing
the direction of his mind,

What is the use of studying the Vedas and the Puranas,*

O learned priest?¹⁰⁷

* The Puranas constitute the chief scriptures of the worshipers of Vishnu, Shiva and Brahma; they are a kind of encyclopedia of Hindu religious forms and traditions.

Rituals and Display of Religiosity

In the same vein Dariya exposes the futility of the various external guises of holiness. He says:

Leading a renunciant's life, putting on sandalwood marks
And telling rosaries are all marks of beggary.
Those who grow matted hair
 and wrap themselves with tiger skin
Are also ill-directed.
Some completely shave their heads
And renounce their households and wives.
But under the sway of the mind
They do not discard hypocrisy.
Thus, they carry a heavy karmic load on their heads.¹⁰⁸

Dariya emphatically asserts:

None can find the Lord by hypocrisy,
Such is His nature.
Take this truth to your heart, says Dariya.¹⁰⁹

Likewise, Dariya criticizes various forms of sense mortification and exposes the absurdity of different modes of penances practiced by people. He says:

Those who make a display of torturing the body
 in various ways –
By scorching it in the fivefold fire,*
By swinging upside down day and night,
By remaining immersed in water in various ways,
By living only on fruit and milk,

* Surrounding oneself by fire from four sides, with the heat of the sun as the fifth, is known as the penance of the fivefold fire.

Teachings of Dariya

By keeping the body uncovered and going about naked,
And by outwardly besmearing the face
 with holy ashes or dust,
While remaining engrossed day and night in lust and anger –
They will fail to discard craving, pride and attachment
And will remain absorbed in deceit and sensuous pleasures.
All such people knowingly perform hypocritical actions,
And thus spend their lives in vain.¹¹⁰

Indicating the utter absurdity of such practices, Dariya says:

What is the use of carrying a heavy burden
 of external devotion on one's head?
What is the use of the outward washing of the body?
What is the use of wandering about naked?
And what is the use of hanging oneself upside down?
Fish and frogs live in water
And bats hang upside down in the forest.
All birds and beasts stand naked
And a potmaker is covered with ashes
 [while taking out pots from the furnace].¹¹¹

Shabd or Nam

Dariya exposes the futility of performing outer observances in order to direct one's attention to the true inner discipline of the Sound Current. It is only by means of this discipline that the soul can ascend to her original home and attain eternal union with the Lord. The discipline of the Sound Current therefore is the central teaching of Dariya as well as all other Saints. In view of its paramount value, Dariya lays utmost emphasis on the Sound Current and explains its various aspects throughout his works. We shall briefly indicate here major points of his teachings in this regard.

Shabd or Nam

To begin with, Dariya makes the following quite clear:

1. The true Nam, Word or Sound is the ultimate reality referred to as Satnam. The Sound Current represents the power of this reality. It emanates from the supreme region and creates and sustains the entire universe.
2. It is the Unstruck Divine Sound. It reverberates within everyone, but cannot be spoken or written in words and cannot be uttered by the tongue.
3. It is the only means of taking souls to their true abode.

Indicating the supremacy of the true Sound or Nam, Dariya says:

Satnam is the crown jewel of all.
It was in the beginning,
It still is and shall ever be.¹¹²

Satnam is the highest of all.
Dedicate yourself to this Lord without further deliberation.¹¹³

Only a wise Guru realizes this Truth.
This Truth is the Sound Current emanating
from the true abode [Sat Lok].
Without the Satguru this truth cannot be recognized,
And without recognizing it, how can one pursue the goal?¹¹⁴

From Shabd have emanated the heavens and the earth,
From Shabd have emerged love and devotion,
Shabd created the entire world,
And it is Shabd that holds together
the entire expanse of the universe.

Teachings of Dariya

The melody of Shabd permeates the fourth plane,
And it is with Shabd that the wise one makes a bridge
over the ocean of the world.

None can go to the other shore without the Shabd.
Cultivate the Shabd alone, O learned priest.¹¹⁵

The majesty of Nam prevails in all ages.
All Saints sing its glory and praise.¹¹⁶

Similar statements by other Saints indicate that Shabd or Nam is the ultimate reality. Dadu, for example, says: "Nam and Nam alone is the crown jewel of all."¹¹⁷ Guru Nanak observes:

From Shabd emanates the earth,
From Shabd emanates the heavens,
And from the Shabd alone are manifested all worlds.
The entire creation proceeds from the Shabd
And this Shabd reverberates within every being.

Likewise, Guru Arjun says:

On Nam depend all living beings,
On Nam depends the universe,
On Nam are based all scriptures,
And on Nam is based all knowledge.¹¹⁸

Kabir also exhorts people to practice the discipline of the Sound. He says:

O holy ones, practice the discipline of the Shabd.
Catch hold of that Sound from which all have emerged.¹¹⁹

Shabd or Nam

Explaining the nature of this Nam, Dariya points out that it must not be confused with words that are spoken or written or are uttered by the tongue. It is the manifestation of the unwritten Divine Melody resulting from the practice of *sahaj yoga*.^{*} As he says:

When one cultivates the true Sound
through the practice of *sahaj yoga*,
The surat[†] comprehends the unwritten Nam.¹²⁰

Its secret lies in the source of the inaccessible [Agam].
One who holds fast to this truth attains stability.
The true Sound cannot be uttered by mouth and tongue;
It automatically manifests itself
when one follows the true discipline.¹²¹

The unwritten Nam is the pure cord.
Kal cannot play tricks with those
who are connected with it.¹²²

The same view is expressed by other Saints. Guru Nanak, for example, says:

It is seeing without eyes, hearing without ears,
Walking without feet, working without hands,
Speaking without tongue – thus, dying while living.
One meets the Beloved, O Nanak,
By recognizing the Word.¹²³

^{*} The same as Surat Shabd Yoga. Esoterically, the state of *sahaj* (literally, easy or natural) means the stage of meditation in which the soul, having realized its own true nature, gravitates easily and naturally towards complete merging with God.

[†] The hearing faculty of the soul.

Teachings of Dariya

Kabir also says:

Nam alone is indestructible and immortal.
It can be realized by means of holy repetition.
Carry on your repetition without using your mouth
And without moving the tongue.¹²⁴

Dariya points out that the Shabd or Nam is the only way to save souls. He clearly states:

The ocean of the world is unfathomable and impassable.
None can be saved without Nam.
If you wish to cross the ocean of the world,
The boat of Nam is the only way.¹²⁵

The Shabd alone can save and emancipate one.
Riding the Shabd alone, one can reach the hidden realm.
The Shabd is the horse on which the soul rides
And the wisdom of the Shabd is the true whip.
It is only by means of the Shabd
that one enters the inner sky,
And it is by means of the Shabd
that one drinks the nectar of love.
He who cultivates the Shabd, says Dariya,
Finds an early access to the supreme region.
The Shabd is the bow and arrow
And the Shabd alone is the mark of the Truth.
He alone is saved, says Dariya,
Who cultivates the Shabd by recognizing the Satguru.¹²⁶

Sins of many lives are destroyed
By inculcating Nam within one's heart.¹²⁷

Dariya therefore urges:

Shabd or Nam

Your kith and kin may speak ill of you.
Even the whole world may condemn you.
But forsake not my discipline of the Sound Current [Nam],
says Dariya.
This will enable you to cross the ocean of the world.¹²⁸

The efficacy of Nam is described in a similar way by other Saints. Kabir says:

Just as a dry heap of hay is reduced to ashes
by a single spark of fire,
So also are all sins destroyed
as soon as Nam enters the heart.

Guru Ravidas reiterates:

Nam is the only means
To cross the ocean of the world.
Never let go, O Ravidas,
Of the rudder of God's Nam.¹²⁹

Dariya refers to the triple technique of spiritual practice, namely: holy repetition (*simran*), contemplation on the inner form of the Satguru (*dhyan*) and listening to the inner Sound (*bhajan*), whereby the true Nam is manifested. The holy names imparted by the Satguru are written names, but by means of their repetition with tenacity and perseverance one attains concentration and comes in contact with inner Light and Sound, which gradually reveal the true unwritten Nam and take one to the highest region. Since much strenuous effort is needed in the initial stage before one is able to practice the technique of *dhyan* and *bhajan* effectively, Dariya lays greatest emphasis on *simran*, while acknowledging the fact that all defilements are finally destroyed through *bhajan*. Thus, he says:

Teachings of Dariya

Carry on the holy repetition
Imparted by the Satguru with concentrated mind.
Why are you lost in worldliness?
Practice the holy repetition,
Forgetting about wealth and luxury –
Their glamour and praise are only for a short while.
When the canopy of Nam adorns one's head,
The Unstruck Divine Music resounds
and wisdom descends.¹³⁰

You will obtain the unwritten Nam through the written Nam,
When you attain maturity in your knowledge and devotion.
Be absorbed in the holy feet of the Satguru every moment.
The true Almighty Lord will come to your aid.

The loving Lord, the bestower of bliss upon Saints,
will destroy your sins
And you will reach His abode.
Nectar-like Nam, which removes all fear,
will come to your help
And through your holy repetition, you will obtain it.

Nam will reveal to you the realm of the imperceptible [Alakh].
Therefore, take the Satguru's holy feet to your heart.
Inaccessible and unfathomable
is the power of the Satguru's Nam;
Innumerable sinners have been liberated by it.¹³¹

When one attains maturity in love and devotion,
He has the revelation of the true Nam, the real diamond.
When one carries on the holy repetition with intense love,
The diamond manifests itself for the sake of the devotee.¹³²

Shabd or Nam

Dariya therefore exhorts us to practice the holy repetition assiduously. He says:

Keep on repeating the holy names with tenacity
And remove the impurities by repeated rubbings.
With impurities removed, one becomes pure
And one's heart is filled with wisdom.¹³³

Referring to the second and third techniques, namely dhyan and bhajan, Dariya says:

Pure Nam, which makes one fearless, is the only helper,
And bhajan removes all impurities.
When one practices dhyan
Then the luster of the Master's form radiates all around.¹³⁴

Dariya points out that the Nam manifests itself in the forms of inner light and sound, which bring enormous peace and delight to the holy aspirant. But he reminds us at the same time that one must digest these wondrous experiences within oneself and keep them a profound secret. If one fails to do so and divulges them to others, one will thereby expose oneself to Kal and suffer discontinuance of these invaluable spiritual experiences.

Referring to the dual manifestation of Shabd or Nam as light and sound, Dariya says:

From the primeval Shabd emanates sound and light.
Let one's attention be fixed there one-pointedly
And let the surat be consciously absorbed in the sound.
This is the only way to rise to the primeval Shabd.
The path ahead is extremely subtle.

Teachings of Dariya

It can be traversed only by merging the soul
into the Sound Current.
Experiencing refulgent light and incomparable sound,
One rejoices in inner delight.¹³⁵

The Unstruck Divine Sound resounds every moment,
And seeing the inner Form, the soul is absorbed within.
Only if one finds a wise Guru
Can one rise to the true abode of Satnam.¹³⁶

Saints always speak of light and sound as two inner manifestations of Nam. To take one example, Saint Paltu says:

Within the inner sky is an inverted well
And therein burns the lamp.
From the flame of the lamp
Emanates a melody.
In the meditative state of illumination
One can hear it.
By none else can it be heard.¹³⁷

Such inner experiences must be digested within. As Dariya says:

Listening to the inner melody,
One should digest it within,
And seeing the inner sights,
One should taste the nectar of Nam with eagerness.
He who thus tastes the nectar of Nam to his fill
Fulfills the purpose of his life in this world.¹³⁸

In fact the entire technique imparted by the Satguru is esoteric, and it should never be revealed to others. As Dariya enjoins:

Shabd or Nam

The imprint [initiation] of the Satguru is by nature esoteric.
One should absorb oneself in it
 and maintain profound silence.
Howsoever much Kal may play his tricks
 and deceptions,
One must preserve the secrecy
 of the Satguru's imprint and esoteric instructions.¹³⁹

The Satguru imparts the wisdom, explaining it thoroughly.
You as a disciple must keep it profoundly secret.
Nowhere should you ever disclose it,
Else Kal will pounce upon you.¹⁴⁰

In accordance with the esoteric nature of the discipline, Dariya indicates only a general outline of the path, providing some glimpses of the inner spiritual journey. He points out that with the concentration of the mind, the soul's subtle faculties of seeing (nirat) and hearing (surat) open up one after another, and by means of them the soul enters within through a very subtle passage likened to the eye of a needle. Experiencing increasingly delightful lights and sounds, the soul ascends higher and higher. She passes through different inner regions and finally reaches her true abode and merges into the primeval Lord, the Source of all. Dariya mentions different inner regions such as Bank Nal (curved tunnel), Sahasdal Kamal (thousand-petalled lotus), Trikuti (three peaks), Daswan Dwar (the tenth door), Bhanwar Gupha (whirling cave) and Satnam (true Name), and points out that their secrets can be revealed only through a true Master. The following verses by Dariya provide a brief indication of the inner journey of the soul:

When the mind becomes steady, devotion is intensified.
One then catches the true Sound.

Teachings of Dariya

The soul enters within through the eye of the needle.
Nirat followed by surat automatically enters within.
Seeing the unwritten Nam, one is filled with true love.
Darkness is destroyed
and a downpour of nectar falls from the sky.

It is the written Nam which reveals all secrets.
One obtains the unwritten from the written Nam.
He who understands this is a wise Saint.
Rarely does someone recognize this secret, says Dariya.¹⁴¹

The sun and moon come in sight,
Then both go down as the soul rises up.
Rising to the peak of the mountain,
One finds the Sushumna.*
Irra and Pingala flow below.
From the blooming flower emanates sweet fragrance,
And with the manifestation of love,
The lotus is filled with nectar.
Therein lies the fruition of spiritual practice,
the foundation of spiritual ascent,
And therein blooms the thousand-petalled lotus.¹⁴²

Our path is through subtle regions.
There the inner Light illumines our way.¹⁴³

Enter the illumined curved tunnel [Bank Nal]
And see and experience its scent and fragrance.

* This is the central path which starts from the eye center and leads upwards to the higher inner regions. It is located and traversed by means of the spiritual practice taught by a perfect Master. This is not to be confused with the *sushumnā* of the yogis, which is the central canal along the spine, the current on the left being called *irrā* and the one on the right, *pingalā*.

Shabd or Nam

Drink the nectar of love to your fill
And fill your vessel on the bank
of the confluence of the three rivers [Triveni].^{*144}

Poets describe the inner regions in various ways,
But they know not the secret of the tenth door [Daswan Dwar].
Only a spiritual fish[†] can have access to the tenth door.
This profound secret is realized only by a rare few.¹⁴⁵

Reversing the direction of the twelve instruments,[‡]
The holy aspirant traverses Triveni, Trikuti[§]
and Bhanwar Gupha.^{**}
The secrets of the six inner centers are revealed to him
And the soul travels from the eye center
through the central path called Sukhmana.¹⁴⁶

The melodious sound of the flute arises in the inner sky.
It is the vibrant soul that plays this tune.
The soul comprehends Sohāng^{††} in the realm of Sunn,
And sees with her eye the source of ceaseless Sound.

* The confluence of the three rivers refers to a place in the second inner region from where the currents of the three attributes or gunas emanate.

† The journey through Daswan Dwar (the tenth door), the third inner region comprising Sunn and Maha Sunn, is steep and difficult, like swimming against the current of a river. A fish, however, loves to swim against the current. Hence, an aspirant who passes through this difficult region is referred to here as a spiritual fish.

‡ The five sense organs, five motor organs, the mind and the intellect constitute the twelve instruments.

§ Three peaks; appellation of the second inner region.

** The fourth inner region.

†† The ruler of the fourth inner region. Sohāng (literally, 'I am That') also means the stage at which the soul realizes its identity with God, recognizing that it is of the same essence as the Lord, but is as yet separate from him.

Teachings of Dariya

When the soul reaches the source of Sohang,
The inner lotus blooms to see the sight.
Who can explain this secret without a Satguru?
Only he can make the full revelation of the hidden realm.¹⁴⁷

Since Nam is indispensable for salvation, Dariya concludes with the following words:

The one who has Nam as his treasure
Will never suffer affliction again,
But the one who remains unconnected to Nam
Is sold into the hands of Yama.¹⁴⁸

In order to explain why one falls into the hands of Yama and remains bound life after life in the world, one must understand the inviolable law of karma. Ever since the soul has taken the company of the mind, the mind has been deluding the soul and causing enormous miseries. Under the delusion of the mind, the soul has become ignorant of her own true nature and has forgotten about her blissful home. Drawn by the attractions of the world, she performs various kinds of actions and is led to be born again and again in different life forms to reap the consequences of her good or bad actions. The mind has made her so perverted and defiled that she even goes to the extent of killing living beings, eating meat and enjoying intoxicating drugs and drinks. All this makes her karmic burden excessively heavy and she is caught inextricably in the net of Kal or mind. To explain these points, Dariya sheds light on the law of karma, warns against taking eggs, meat, fish or any form of intoxicant, and exposes the treacherous nature of the mind, which must be controlled and conquered in order to extricate oneself from the vicious cycle of birth and death.

Law of Karma

Law of Karma

Explaining the inviolable law of karma, Dariya observes:

As one does, so does one reap.
Thus, the whole world goes weeping and wailing.¹⁴⁹

Good and evil deeds are performed on account of the mind,
And it is through this mind
that one experiences both pleasure and pain.
Happiness is brought to the body as a result of good deeds,
And evil deeds result in pain and suffering.¹⁵⁰

The body was made on account of karmas,
And good and evil karmas continue to remain with the body.
Thus, he who has no knowledge of the Satguru's holy feet
Falls into the hands of Yama.¹⁵¹

I warn you in various ways
And make loud appeals in so many words.
Dharmrai* will examine your karmic account
And give you a severe beating with lashes.¹⁵²

These vicious karmic impurities can be removed only
through the Sound Current of the Satguru. As Dariya says:

Karmic defilements are washed by inner ablution;
This is the way of true Sadhus.
Develop love for the Satguru
And all your defilements and sins will be destroyed.

* The lord (*rai*) of judgment (*dharma*), who dispenses justice.

Teachings of Dariya

The mountain-like karmas cannot otherwise be removed –
Only a Saint can remove them.
Cut them with the chisel of wisdom.
This is the technique imparted by the Satguru.¹⁵³

Satguru himself removes the stain
And it is removed with the Sound Current.
Only when you lay hand on this jewel of wisdom
Will you be saved, O Dariya.¹⁵⁴

Clear your karmas with the true Sound Current,
Realizing thereby the profound wisdom of the Guru.
Destroying all karmas and delusion,
You will then reach your immortal home.¹⁵⁵

Abstinence from Meat, Fish and Intoxicants

Since one incurs a very heavy load of karmas by eating eggs, meat and fish, and one's moral and spiritual sensitivity is clouded and corroded by taking intoxicating drugs and drinks, Saints require every holy aspirant to abstain from eating meat, eggs and fish, and taking any kind of intoxicant. Thus, Dariya says:

By consuming meat, fish and wine,
One is defiled and incurs enormous sins.
Saints prescribe and praise the quality of fruits,
 flowers and the vegetation arising from sprouts,
Which are conducive to happiness.¹⁵⁶

One must not imitate those who please their palates with meat and fish. They are like hypocritical herons. Only when one gives up these bad-smelling and defiling foods can one

Abstinence from Meat, Fish and Intoxicants

pursue pure and untarnished spiritual practices free from afflictions. To eat meat and fish in the name of great Saints who have strictly forbidden the use of such defiling food is all the more reprehensible and despicable. Accordingly, Dariya refers to so-called followers of Guru Nanak and Kabir by saying:

There are some who claim
To be the followers of Guru Nanak and Kabir.
Yet they eat the meat of goats and other animals.
This indeed is unutterably despicable.¹⁵⁷

Dariya points out that Kal has made meat and fish easily available in the world precisely in order to make the eaters of meat and fish his easy prey. One must never forget that life is equally dear to all. Hence, it behooves us to treat all other beings like ourselves and refrain from killing or causing others to kill. One who kills other beings cannot but suffer the consequences. Likewise, one must abstain from intoxicating drugs and drinks. As Dariya says:

It is Kal who maintains this world.
He never turns his attention away from it even for a moment.
He has provided meat and fish as nourishment,
And has thus drawn souls towards himself.¹⁵⁸

Just as our own life is dear to us
So is life dear to all beings.
Wise Saints who are endowed with pure thought
Know this well.¹⁵⁹

The deluded one who engages in bloodshed
Will find his way to the door of hell.
He who catches, kills and eats an animal
will soon go to hell.¹⁶⁰

Teachings of Dariya

Dariya recommends suitable holy alternatives for killing animals and drinking alcohol. He says:

If your mind is truly fond of killing,
Then do kill and I shall show you how.
Hold the sword of wisdom firmly in your hand
And kill the warriors such as lust and the other passions.
Conquering the Five* as well as the twenty-five *prakritis*,†
Destroy all karmas and delusion.¹⁶¹

If you wish intoxicating drinks
In order to remain oblivious to worldly sorrows,
Then be addicted to Nam, discarding pride and hypocrisy,
And remain intoxicated forever.¹⁶²

The Snare of the Mind

Since the soul is lost in the world on account of her association with the mind, Dariya cautions one against the treacherous nature of the mind, emphasizes the need for its control and suggests proper ways to control and conquer it.

Speaking of the treachery of the dreadful mind, Dariya says:

The world is caught in the snare of the mind.
Just as a fisherman catches fish in his net
and kills them for food,
So does Kal kill all beings.
He re-creates, destroys and drops them into hell.¹⁶³

* Lust, anger, greed, attachment and pride are the five warriors of the mind or Kal.

† Nature; the essential nature of mind and matter, which projects itself in various forms of emotions and actions. According to Hindu philosophy, there are twenty-five *prakritis* that consist of the five principal manifestations of each of the five elements that make up the human body.

The Snare of the Mind

This mind persists from the beginning to the end of creation.
It makes gods, men and ascetics dance to its tune.
One undergoes enormous suffering
 due to not recognizing the mind for what it is,
And loses one's whole spiritual capital
 because of not knowing its true nature.¹⁶⁴

The bee-like mind has its headquarters in the forehead
At the confluence of the three currents in Trikuti.
From there, it plays pranks at every moment,
With lust and anger as its two great warriors.¹⁶⁵

Only he who realizes the nature of the mind
 is freed from its impurities forever.
The entanglements of the mind pervade the entire universe.
One attains wisdom by realizing the true nature
 of the mind.¹⁶⁶

Dariya therefore lays emphasis on the control of the mind
and suggests the way to control it. He says:

Arrest the mind, O Dariya,
If you wish to attain the true Nam.
Destroying all karmas,
You will then reach your true home
And take your abode there.
By conquering the mind, one conquers all.
Being vanquished by the mind, one loses all.
Therefore, churn the mind using wisdom as the churning rod.
Only then will you be able to experience
 the emergence of bliss.¹⁶⁷

This wisdom emerges through the practice of the Sound
Current taught by the Satguru. The mind, which always is

Teachings of Dariya

searching for happiness, is captivated by the sweet nectar of love flowing from the Shabd or Nam. Thus, the elephant-like uncontrollable mind is controlled and captured. Explaining this, Dariya says:

Attain wisdom through the true Sound Current
imparted by me,
If you wish your own ultimate salvation.¹⁶⁸

Reflect thoughtfully
And hold fast to my technique of the Sound Current.
Then having realized the true Sound,
Cross the ocean of the world.¹⁶⁹

Use the goad of the Satguru's wisdom
And chain the elephant-like mind
by turning your attention within.
Such a holy one is indeed rare in the world,
Who thus moves carefree with inner ecstasy.¹⁷⁰

He who discards all delusion
And is dedicated to the Sound Current
Is absorbed in the sweet nectar of love, says Dariya.
He recognizes the mind and makes it one-pointed.
Such a one never comes to the cycle of old age and death.¹⁷¹

This is how the mind is controlled. With this, all that is to be accomplished in the world is accomplished. As Dariya observes:

Having made the mind steady, one attains profound wisdom,
Which is called the manifestation of Nam, the true diamond.
Discriminating thoughtfully,
dedicate yourself to the Sound Current.
Yama will then be defeated and you will accomplish all.¹⁷²

Satsang

Since the soul has been associated with the mind from the very beginning of this creation and has accumulated an enormous mass of karmas in its company, the soul can be effectively dissociated from the mind only by seeking the company of a Saint or Satguru. Only he can help the soul destroy the vast pile of accumulated karmas and kindle in her true love and devotion, whereby she can attain eternal union with her Beloved. Dariya therefore emphasizes the importance of satsang (company of the Satguru or Saint) as the antidote for all karmic impurities caused by the mind. Thus, he says:

In the company of a Saint
one always attains the kingdom of bliss,
And the glory of devotion descends on one's head.¹⁷³

Develop love for a Saint.
Seeing and loving a Saint
Can never go in vain, O friend.¹⁷⁴

Every step taken in going to see a Saint
Amounts to crores of virtues
And it destroys blemishes and sins.¹⁷⁵

The Guru's lotus feet are the source
of all auspiciousness and bliss.
Let your mind become a bee
And let it be absorbed in the pure fragrance
of the Guru's lotus feet.
This is how the karmic affliction of this Iron Age
will be destroyed.¹⁷⁶

Teachings of Dariya

By destroying karmic impurities and kindling true love and devotion, satsang completely transforms a person. It is in the company of a Saint that one obtains the technique of the Sound Current, the true philosopher's stone which turns a sinner into a Saint. As Dariya says:

With great good fortune one finds satsang
And thereby develops devotion, wisdom and detachment.
Contrariwise, if a river merges into the salty ocean,
Its water becomes salty.
But if one finds the true Sound Current,
the philosopher's stone,
One's mind is drawn at once by the Sound,
as a piece of iron by the magnet,
And is absorbed within.¹⁷⁷

With the touch of the philosopher's stone,
a base metal is turned into gold;
It can no longer be called a base metal.
Likewise, a wicked person is turned into a Saint
under the influence of satsang,
Just as a shell of the ocean is endowed with lustrous pearls.¹⁷⁸

Those who do not develop love for the Saint, who forsake his purifying company and run after sensuous enjoyments, are indeed unfortunate. They deprive themselves of the rare opportunity of attaining salvation. As Dariya says:

People beg for sensuous pleasure
And abandon love for the Saint.
Such ones are born again and again
In the forms of the eighty-four lakh life forms.¹⁷⁹

The Path of True Love

Abandoning the lake of nectar,
They plunge into the lake of poison.*
Giving up the company of the Sadhu,
They ruin their opportunity of attaining salvation.¹⁸⁰

The Path of True Love

A person is transformed in the company of a Saint or Satguru because the Satguru kindles true love and devotion in him and helps him remain steadfast on the path of love. In this regard, Dariya points out the following:

- Love is the only way to attain eternal union with the Beloved.
- Pure love lies in love for Nam—this deep love is marked by intense longing for the Beloved, so much so that the lover is prepared to sacrifice his very life on the altar of love.
- Only a truly brave one can tread this path of love, which requires dying while living.
- As a result of following the path of true love, one attains the unsurpassed bliss of eternal union.

Dariya is very explicit in explaining all these points. Characterizing love as the very essence of spirituality, Dariya points out in unmistakable terms that love is the only way to realize the spiritual goal. Thus he says:

The technique of love is truly the root of spirituality.
Follow the technique as imparted by the Master.
As soon as the inner lamp is lighted with his grace,
The true Nam, the support of all, comes into sight.¹⁸¹

* Sensuality.

Teachings of Dariya

Without love, there can be no devotion and wisdom.
With love arisen, all this is realized with the Guru's grace.
With the intensification of love,
 one comes in contact with the true Sound Current,
And like a lotus in water abides in its peace and bliss.
When love and endearment are firmly ingrained
One attains the blissful elixir of Nam.¹⁸²

With love and wisdom arisen,
One moves with detachment in the world.
Only he who finds a Satguru
Will have the true understanding of this path.¹⁸³

Without love, one goes to the abode of Yama.
But being endowed with love
One attains the fruit of immortality.¹⁸⁴

Dariya directs us to have love for Nam, because Nam is the source as well as the culmination of true love. Dariya says:

Have love and longing for Nam –
You shall not be lost in the ocean of the world.
No devotion is possible without love.
Without the living water of love
The lotus of spirituality will wither away.¹⁸⁵

When the Guru imparts the spiritual secret,
One obtains the blissful Sound through love.¹⁸⁶

So long as the lamp of love is not lighted,
Utter darkness prevails within one's heart.
When the lustrous light of wisdom burns,
All sins and defilements are destroyed.

The Path of True Love

Then one develops true love for Satnam.
Such a fortunate one possessed of love and endearment
Is indeed a Saint.¹⁸⁷

With confidence in the Sound Current of the Satguru,
Be absorbed in it with love.
Only then can you behold the Truth in the inner mirror
Which never turns dim.¹⁸⁸

The one in whom love dwells day and night
Will never fall into evil.
With the emergence of the refulgent primeval Nam,
The luminous Light burns within him at all times.¹⁸⁹

Such a pure soul who is absorbed in love for Nam
Goes to the hidden realm.
She goes to that realm never to return again.
Her agonies of life after life are terminated.¹⁹⁰

Describing the nature of deep love, Dariya points out that it is characterized by an intense longing for the Beloved. Illustrating its nature with various examples, Dariya shows that the lover is ready to offer his all, including his life, for the sake of the Beloved. Such love knows no decrease. It keeps on increasing until it finds its consummation in union with the Beloved. But before the blissful union is attained, the lover must remove his egotism, because the lane of love is too narrow to allow both the lover and the Beloved to move together.

So long as intense longing for the Beloved does not arise
And the heart is not filled with love,
The spiritual goal cannot be attained –
Not by mere observances of religious rites, vows and rituals.¹⁹¹

Teachings of Dariya

The deer has love for melody.
As soon as the melody reaches his ears
the deer is smitten by love.
He stakes his life on the altar of love,
And being deeply moved by love, offers his life as a sacrifice.¹⁹²

The rainbird is in love with the *swāti* rain.*
Its thirst is quenched only by obtaining this rain.
The water of any other rain is bitter to it.
Love and endearment for Nam should likewise
be the true purpose of one's life.¹⁹³

The moonbird falls in love with fire
And, absorbed in love, pecks the burning ember.
There is such fondness and endearment in love
That the lover remains ever elated in it.¹⁹⁴

The moth in love rushes towards the lamp.
Its whole body is burnt
And yet it feels no pain.¹⁹⁵

The fish cannot remain alive without water,
Which is its beloved and very life-breath.
It cannot survive out of water;
It will writhe and turn back to drink water again.¹⁹⁶

Just as the water of the ocean does not decrease,
Likewise love never decreases;
It keeps increasing day by day.¹⁹⁷

* A lunar period during which, according to legend, special raindrops fall. In Indian mystical poetry, the *swāti* raindrops are symbolic of the pure Shabd, and the soul is the rainbird that cannot be satisfied with anything other than the nectar of Shabd.

The Path of True Love

O lovely bride, the lane of love is extremely narrow.
Two cannot enter together into it.
You wish to taste love
 without being pierced by intense longing!
Your begging bowl will remain empty;
The fruit of love is far away from you.
The wicked one wants it without following
 the path of the Saints.¹⁹⁸

From the above it is demonstrated that the path of true love is meant only for the brave. One must remain steadfast in this path, and must learn the art of dying while living before one tastes the fruit of love. Explaining this, Dariya says:

The path of love is very steep;
Let one ascend it knowing it to be so.
It is like the edge of a sword;
So has the Satguru explained.¹⁹⁹

If one is a lover,
Then where is the room for fear?
Fear does not go near a lover.
When shame is ashamed of the lover,
Only then does the Beloved like the lover's love.²⁰⁰

So unique is the path of devotion
That one treads it only after sacrificing one's body.*
Let one first sacrifice one's body, mind and life;
Only then can one step into the path of love.²⁰¹

* This refers to the process of withdrawing the soul current from within the body to the eye center through concentration. This process is akin to the process of death, except that it is voluntary and blissful in contrast to the usual process of dying, which is involuntary and painful.

Teachings of Dariya

All speak of dying,
But rarely does someone truly die.
People do not die once in such a way
That they do not have to die again.²⁰²

If the loving bride learns the art of dying while living, she will win the love of the Beloved. The Beloved will then always shine through her heart. Being fully absorbed in his love, she will completely merge into him. The drop will then become the ocean. As Dariya explains:

She who sacrifices her body, mind and head
Is the truly blessed bride in the world.
Discarding all delusions of outer rituals,
She is absorbed in the love of her Beloved alone.²⁰³

The state of her deep love is indicated by her following loving sentiments:

The love of my Beloved has taken abode in my heart,
And a gorgeous splendor endowed with fragrance
prevails within me.
All my shame and worldly shyness are gone,
And my heart longs for the Beloved
as a rainbird longs for a *swāti* raindrop.
I am your bride and you are my dear Beloved.

Let the eye of the Beloved adorn the eye of the bride's heart.
This love for the Beloved is indeed charming,
As the moon-like Beloved lies within the bride
And shines forth beautifully, says Dariya.²⁰⁴

The Path of True Love

How full absorption in love brings about complete transformation in the lover is indicated by Dariya as follows:

If a piece of wood is put into fire
It will burn and turn into fire –
Who will then call it a piece of wood?
And who will recognize it as wood?

If any water falls into the ocean
No one calls it by any other name.
All know it to be the unfathomable ocean.
Who can now separate that water?²⁰⁵

The purpose of human birth is thus accomplished in the company of the Satguru. The Satguru's company is the veritable garden for meeting the Beloved. He who dies while living is served with the immortalizing nectar of Nam. One attains immortality and rejoices in eternal union with the Beloved. He has no fear even of the grand dissolution of the universe. Thus, emphasizing the extreme importance of the Satguru, satsang and Satnam, Dariya says:

He who drinks from the cup filled by the Satguru
Has no fear even of the grand dissolution.
The place where a Saint or Sadhu takes his seat
Is indeed the garden for meeting the Beloved.²⁰⁶

Dariya compassionately invites all lovers to come to him and drink from his cup of love. Having served the nectar of Nam, he announces his promise that he will unite the lovers of Nam with the true Beloved. As he says:

Teachings of Dariya

Hold your cup lovingly –
I shall pour and make you drink,
And then I will unite you with your Beloved
in the most loving way.²⁰⁷

He then urges:

Drink the nectar of Nam,
Which is absolutely pure,
And remain in ecstatic intoxication for all ages.²⁰⁸

PART TWO

SELECTED POEMS

The Metaphysical Background

Dariya Teaches What He Himself Has Seen

The source of this universe cannot be comprehended by mere intellect. It is only through the grace of the Supreme Lord that Saints are blessed with the penetrative divine vision of the Lord and His vast creation. While others make surmises and intellectual speculations or speak on the basis of hearsay, Saints speak from their direct and clear vision. Their words alone are therefore to be considered authoritative in this matter.

Who can describe the source of the universe,
Containing this world, the underworld and clusters of galaxies
manifested in higher regions?
The One whose luster, like a luminous gem,
illuminates the universe –
Which poet can comprehend and follow
the pattern of His manifestations?

It is the Merciful Lord who bestowed His grace on me
And I could see the glory of His entire manifestation.

The Metaphysical Background

The play of love of the limitless primal Being
I saw in its entirety.
This is an inaccessible and unfathomable divine wonder –
How can any poet give its description?²⁰⁹

All speak from hearsay,
What they hear through the ear.
Dariya speaks from what he has seen –
Treat it as authoritative, the word of the Seer.²¹⁰

With the lamp of wisdom within my heart,
Whatever I saw, that alone I spoke and wrote.
With the grace of the Lord
I tell you my own true experience,
And I relate the story describing all the regions.²¹¹

The Supreme Being [Sat Purush] graced me with His visit,
And He Himself explained to me the entire story.
With my own true experience, I wrote the true words;
Understand these words relating to the liberated state,
O holy ones.²¹²

Sat Purush and His Abode

The splendor of the Supreme Being (Sat Purush) is simply wondrous. It beggars all description. Some idea of the exalted majesty and glory of Sat Purush may, however, be given by using positive and negative modes of speech. Using the positive mode one may attribute to Him all excellences in the highest degree. Speaking in negative terms, one may indicate His utterly unworldly nature by pointing out that He is beyond all that we can know or think of in our worldly contexts. Thus, using the positive mode of speech, He is said to be the ocean of mercy, the reservoir of bliss, the sea of nectar, the mine of

Sat Purush and His Abode

beauty and the treasure of virtues, and He is to be viewed as absolutely pure and profound. Speaking *via negativa*, He is said to be unparalleled, unfathomable, indestructible, beyond origin and destruction, beyond victory and defeat, beyond the three gunas, beyond the reach of Kal, beyond the comprehension of the gods and ascetics, and beyond the reach of even the sun, moon and stars. He is thus the truly Supreme Being endowed with utmost purity and perfection.

The glamorous beauty of His abode is also beyond description. His is the place where the emancipated souls of absolute purity, called swans, drink divine nectar and enjoy eternal and unsurpassed bliss. It is the highest region, the fourth plane, which is beyond the three worlds and which Kal (the Negative Power) cannot reach. Even the heavenly abodes of Brahma, Vishnu and Shiva are under the sway of Kal, and therefore subject to destruction. The abode of Sat Purush alone is truly immortal and indestructible, where the Truth reigns supreme. It is adorned by the pure luminous throne of Sat Purush, illumined by divine light, wafted with divine fragrance and resounding with Unstruck Divine Music.

There the brilliance of swans exceeds the collective light of many suns and moons. These swans are blessed to be able to look at the wondrous grace and splendor of Sat Purush with unblinking eyes. Enjoying all these magnificent delights, they rejoice in a divine bed made of flowers. They are overjoyed with the ecstasy of the Divine Sound and are completely merged into it. The summit of this realm, where the divine vina (a stringed instrument) is constantly played, is called the realm of Akah* (indescribable or unnamable), which is only to be realized and not to be described.

* Akah is a synonym for Anami, the region where the Supreme Lord abides.

The Metaphysical Background

The grandeur and splendor of Sat Purush
from head to toe are simply wondrous.
How can anyone describe His splendor?
In any attempt to describe it, one is put to shame.²¹³

Even if one were to obtain knowledge
through innumerable eyes,
Still none could describe the Inaccessible Being
[Agam Purush].
The One who remained in the state of blissful sleep
for seventy eons –
Say: how can any language give His description?
Who can find a verse or poem to depict such a Being,
And how can His Name and form be then described?
His beauty cannot be spoken of in words;
I am therefore somewhat hesitant in my mind, O brother.

There is no way to describe the brilliance of His eyes;
With a mere glance, they destroy all sins.
Casting a mere glance He created Onkar* and Jyoti,[†]
And Jyoti could bring about the three worlds.
How can a poet describe such a Being?
One can only harbor His Name [the Sound Current]
within one's heart.²¹⁴

Sat Purush indeed is unparalleled,
and indestructible is His Name.
He is the ocean of mercy and infinitely blissful is His Form.
He is the sea of virtue and is by nature deep and profound.

* A name for the lord of the second inner region, more commonly known as Brahm, who rules the physical, astral and causal worlds.

† Literally light, which here refers to Maya, the primeval goddess of the phenomenal universe, which is illusory.

Sat Purush and His Abode

Utterly unfathomable is His reach;
He is calm and tranquil all round.
He is the sea of nectar and the mine of bliss.
How can one describe the intensity of His beauty?²¹⁵

Indestructible and immovable is this Lord.
He is fully manifested [within, to the devotee]
with hands, feet and mouth.
His chest, arms, teeth and eyes are clearly visible.
I have written these true words, having witnessed this.
His Form shines forth with brilliance.
He is the real Creator, absolutely true.
I have seen Him with certainty, says Dariya,
And have recorded this knowledge in my own simple words.
Almighty is this Lord,
Who remains above victory and defeat.
He is not subject to origin, decay and destruction.
No mother, father or brother has He.²¹⁶

The Name [Sound Current] of Sat Purush is incomparable
And His Form none can describe.
His divine eyes are lustrous
And boundless and beyond reach is their brilliance.
In comparison to the splendor of His forehead
the sun looks pale,
And by remembering His Name
knowledge beyond the three gunas is obtained.

Light flashes from His teeth
And with tongue, nose and ears He reveals Himself in full.

While speaking, His words come out as scented nectar,
And fine drops of nectar gently fall from His entire body.

The Metaphysical Background

Extremely mighty are His arms,
Which extend to the seven regions and nine realms.^{*}
The fragrance of Truth emanates from His body and chest
And sweet aroma arises from every pore of His body.
Around His waist, He has put on pure white cloth,
Which looks extremely beautiful on Him.

His entire body is unfathomable
And His Name veritably is the diamond supreme.
His exceeding beauty and splendor captivate the mind
And the fugitive mind is made steady at once.
The inner lotus blossoms forth, all delusions are destroyed
And the bee is settled in the lotus.
Only with good fortune is one dedicated
to the holy feet of a Saint.
Then alone can one attain this state of divine absorption.²¹⁷

The Supreme Lord is said to be the primeval Source.
This primeval Source is not known
even to Lord Shiva and Sage Sanak.
This primal Being is indeed indestructible
And Kal can never touch His body.²¹⁸

This Supreme Lord is above and beyond all.
He indeed is beyond the three gunas.
All remain subject to origin and destruction.
He alone is truly eternal.²¹⁹

It is hard to describe the splendor of the abode of Sat Purush.
Listen, O holy ones,
as I try to indicate the glamour of that true abode.²²⁰

^{*} The following nine realms (*khands*) are generally mentioned in the Hindu tradition: Bharap, Ilavart, Kimpurush, Bhabra, Ketumal, Hari, Hiranya, Ramya, and Kush.

Sat Purush and His Abode

That hidden abode is above all regions;
He who reaches there obtains nectar for all eternity.
Reaching there swans [pure souls] make great festivity
And attain supreme bliss.
They drink nectar in the hidden realm
And their hunger of eons is satiated.²²¹

The dreadful Yama [king of death] operates in the three worlds.
The true Lord resides in the fourth plane,
Where swans are immortal and indestructible,
And they all drink from streams of nectar.
That happiness cannot be described in words;
Only he who has attained illumination can understand.
This abode of Truth [Sat Lok] is bound by Truth;
One remains ignorant of it and virtually blind without a Satguru.

It is a pure [white] region and the purity prevails all around.
It is adorned with a white canopy;
The Lord is seated on a pure white throne
And swans move divine whisks.*
Love, happiness, fragrance and beauty pervade,
And all sing the auspicious song with love.
The aroma of incense and fragrance of rose constantly arise,
And swans are filled with delight.²²²

The splendor of this realm
Is boundless and beyond reach –
Where swans rejoice in bliss.
Only a wise one who is steeped in true love
can realize it²²³

* A ceremonial object used with grace and reverence to fan high person-ages and deities.

The Metaphysical Background

Immovable and free from fear is this realm,
Which the eternal lamp illuminates.
There the true and mighty Lord resides –
Thus does Dariya explain.²²⁴

Each region of this realm has a unique beauty of its own
And in each one shines the eternal light.
There is no day and night there, nor is there the rising of stars.
The sun and the moon reach not there, nor can wind blow so far.
The whole region is illumined by divine light,
And dwellers of this region
witness the shower of gems, eternal and bright.

There shines forth a beautiful white throne,
Which the Supreme Being of this immortal abode adorns.
The fragrance of Truth and the oceans of bliss
are there in abundance,
Where swans sit and relate their blissful experience.
Swans are pure white and immortal there,
And pure white canopies are raised over their heads.
Pearls glitter everywhere and are pure white,
And white are the swans which shed bright light.²²⁵

In the refulgence of light, diamonds glitter
And the region is adorned by stars of gems.
Canopies are decorated – they shine forth with full brilliance,
And the kingdom of eternity is attained.
Swans rejoice in beds made of flowers,
with all their delusions destroyed,
And they drink nectar to their fill.

Dariya has attained the vision of this realm,
Which is full of all excellences
and is the ocean of the highest bliss.

Sat Purush and His Abode

All this happiness is found in this immortal region;
Let one realize the true Sound.
It is rather close and not far off –
If one is suffused with true love,
One will then see the Truth manifested wherever one looks.²²⁶

In this region one finds divine beds made of flowers
Which exalt its glory.
It is wafted with fragrance
And the shower of sweet scented incense unceasingly falls.
One finds there the ocean of nectar,
Where various wondrous rejoicings occur.²²⁷

Many are the splendors of the immortal world;
It is hard to describe them in words.
By following the instruction of the Master one can know them;
Saints and sadhus bear witness of them.
Only the brave ones can reach this hidden abode,
Where the divine vina [a stringed instrument] is played.
At the summit of this region one finds the ultimate source, Akah,
Where one beholds the ultimate Truth with the divine eye.²²⁸

Lord Vishnu adorns the throne of Vaikunth;
His abode and mansions are all decorated.
Sage Narad, goddess Saraswati and Lord Shiva go there,
And the primeval Ganesh, goddess Parvati
and Ganapati adore it.*

* Vaikunth is Vishnu's heaven, where his devotees go after death. The names mentioned are different gods and goddesses. Narad is a celebrated sage of ancient India who is regarded as an ideal devotee of Vishnu. Saraswati is the goddess of poetry, music, wisdom and learning. Ganesh, depicted with an elephant head, is the god of wisdom and remover of obstacles. Parvati is Shiva's consort. Ganapati is the lord of gatherings, another name for Shiva or Ganesh.

The Metaphysical Background

But that Vaikunth is not eternal, O brother.
Even after reaching there

one must return to the cycle of eighty-four.

All aspire to attain the eternal abode,
But they all follow the dictates of the mind.
They are thus never released from the cycle of eighty-four;
They are robbed by Kal and made to enter the womb.

Brahma Lok is the abode of Brahma,
But that also is assailed by Kal.
All are made to dance at the behest of Niranjana [Kal].
Without recognizing who he [Niranjana] truly is,
none can attain salvation.

Those who consider this false are themselves lost in falsehood.
Let people discern the Truth by exploring the true Sound.²²⁹

[In the realm of Truth] swans gaze at Sat Purush
with one-pointed attention.
They are freed from sorrow, delusion, affliction and conflict.
Such is the fearless state of contemplative wisdom.

In that kingdom of fearlessness swans rejoice.
They are fully gratified looking at Sat Purush
and enjoying the delightful fragrance.
The bodies of swans are indestructible and attractive;
They are endowed with infinite beauty – pure and lovely.
They are delighted by pure and sonorous Sound,
And poets sing the praise of their splendor.

Just as the lustrous gem and the moon shine,
So do the swans appear beautiful and bright.
They speak with their eyes and their hair looks splendid,
As if a multitude of suns and moons have cast their light.

Sat Purush and His Abode

With the realization of the Sound given by the Satguru
One enters the true abode,
And gazing at the true Form
One oneself assumes that Sound Form.²³⁰

Avadhuū oe sahab hai ekā

That Lord is one, O holy ones.
The One for whom the finite and the infinite
are two pillars
Can be discerned only by
the exploration of the Sound Current.
He never comes and goes,
Nor does He ever take birth through the womb.
He lives eternally and never dies;
It is this world which is subject to death.

He is not affected by the power of Maya
and has no relish for lust;
It is the popular lord of the world who originates from lust
and has a relish for it.
The latter played the flute [to attract cowherdresses],
But the true Lord is beyond all mundane measures.

His form and figure are brilliantly manifested,
Yet all the ignorant ones sing the praises of the formless [mind].
Infinite indeed are the tricks of the mind, says Dariya;
Only a rare few can discern its secrets.²³¹

Purkha nirogī hai yogī

The Supreme Being is free from blemishes
and is truly detached.
He is not sensuous
and He takes not the lustful way of the popular god.

The Metaphysical Background

The Vedas and other scriptures
 abound in various stories and anecdotes,
But they know not the boundless Lord.

Under the rotating wheels of the world
None has escaped being cracked and crushed.
Look within your own heart, which bears witness to this truth.
Under the pair of grinding stones
 all grains are split and turned into pulse.
When sticking to the pivotal peg,
 the true Lord is seen to be the only safe refuge.²³²

Hansā chalahu Amarpur nīkā

Let us go, O swans, to the blessed immortal abode.
Being sold into the hands of the Satguru,
You will remain free from old age and death.
This world is a place of pain and pleasure, sorrow and affliction,
And, like the color of safflower,
 its glamour is soon to fade away.

The One from whom you have been separated
 for myriads of births,
That eternal Companion, the true Beloved, will be found,
And all will be set right if the boat of Truth
 with Satguru as the sailor is found.
Truly blessed and fortunate is the soul
 who thus attains blessed union.
His fortune is beyond description.
How can anyone assess it?

²³² The Lord is the pivot around whom everything rotates.

Sat Purush and His Abode

He reaches the region of incomparable nectar
and the ocean of bliss.
The hunger of his heart is satiated.
He finds there both bed and covers made of flowers,
And the flowers remain in full bloom,
containing in them drops of nectar.
An enormous rejoicing and abundance of beauty
does one find there.
How can a poet describe this?

Even the celestial serpent* with a thousand mouths
cannot describe it,
Let alone a poet who has only one mouth.
Take this to be true, consider it not a deception,
And give up your pride and egotism.
The one who is blessed to see the Lord, the true Beloved,
His sufferings, says Dariya, come to an end forever.²³³

Sādhō darpan naubat bāje

O holy ones, trumpets are sounded
within the chamber of the heart.
One is absorbed in the inner sky,
Where halls of public and private audience
are adorned with wondrous thrones.

There the eternal Bridegroom is the immortal Lord,
Who pleases the heart of the bride [the soul].
She will not marry anyone other than Him;
Let Him come to her inner palace.

* Even Shesh Nag, one of the Hindu deities in the form of a snake with a thousand heads, is powerless to describe the immortal abode.

The Metaphysical Background

Brahma, Vishnu and Shiva stand at His door
And Sage Narad plays his lute.
Many sages and sadhus, too many to count,
Recite holy scriptures.

The nuptial headwear is made up of pikake and jasmine flowers
And the divine umbrella brilliantly shines over His head.
Pearls glitter luminously
And gems and rubies shed their radiance.

Eager as rainbirds to have His glimpse,
 crores of goddesses serve as maidservants,
And Sohang* waves the whisk.
He stands with folded hands in obedience
And is blessed to have a close view of Him.

This Supreme Being knows no death;
He is ever immortal;
He is called the eternal living Lord.
Truly unbounded is He –
Who can speak of His excellences?
I only sing His praises, says Dariya.²³⁴

The Origin of the World

Sat Purush is the ultimate reality and the true Creator of the universe from whom the Unstruck Divine Music emanates. In the beginning, when the cosmic Maya or the primeval goddess (Jyoti or Adi Shakti) was not yet created, and the three gods, namely, Brahma, Vishnu and Shiva, had not come into being, Sat Purush was the sole reality. Neither the sun nor the moon,

* Lord of the fourth inner region.

The Origin of the World

nor any of the elements such as the earth, water, fire and air were then in existence.

The three gods tried to search for Niranjan, but they failed to see his manifest form and they certainly had no access to Sat Purush, the Supreme Being. They therefore considered Niranjan himself as the Supreme Being, and having no knowledge of his manifest form, characterized him as a being without form or attributes. Bound by the authority of the Vedas promulgated by Brahm (Kal), people became involved in various rituals, sacrifices and outer practices. Cosmic Maya (Jyoti) being the highest form of divinity known in manifest form to the Vedas, they referred to supreme reality (according to them, Niranjan) in terms of their familiar notion of *jyoti* (light). Thus, the real Creator, Sat Purush, remained unknown and the world became lost in the worship of either Sagun* (the three gods or the mother goddess) or Nirgun† (Niranjan).

Listen, O holy ones, and understand the truth
That Sat Purush is above and beyond all.
His form and figure are gloriously manifested
And it is He who created this entire universe.

He is the One who ordains all as He deems fit;
Such indeed is that Sat Purush, O brother.
His body is indestructible,
His head is adorned with the divine umbrella
signifying His majesty,
And crores of musical instruments are played at His door.²³⁵

Sat Purush is indestructible and He is the sole reality.²³⁶

* Literally, 'possessed of qualities,' with manifest form or personality.

† Literally, 'devoid of qualities.'

The Metaphysical Background

The three gods brought about this creation,
And the three worlds were unfolded as a snare of lust.
The entire universe remains enticed by it;
Only a rare few can go across it to the other shore.²³⁷

The whole world is entangled in the extremely subtle net;
None can get out of it.²³⁸

The creation of the three worlds was made,
And Kal undertook to rule the three –
 namely earth, heaven and the underworld.
Having put on a veil, he himself assumed the role of the Lord
And displayed his pride in the three worlds.

The One to whom all living beings belong
And whose unfolding this world is,
That Sat Purush was completely left aside by him.
He kept the supreme abode hidden,
And presented the illusory creation
 of the three gods as the truth.
All are born and die here,
And here itself they are again made to be born;
Kal thus causes them to be born and die here again and again.²³⁹

Brahm, who propounded the Vedas,
Knew not the secret of Sat Purush, the ultimate Being.²⁴⁰

The morning and evening ritual [*sandhyā*],
 the libation of water, various outer observances
And the mantra of Gayatri were adopted.
People knew not the secret of the ultimate Source
And they fell into the hands of Yama, the king of death.

Sat Purush, Souls, Jyoti, Niranjana and the Three Gods

Various views were preached in the world,
But the name of Sat Purush was kept hidden.
Kal himself became all in all, and he sang his own praise.
He imparted the teaching to all
That Niranjana alone is free from qualities [nirguna].

How can Niranjana be nirguna when he indeed assumed form?
And yet his so-called matchless name
 is repeated by Vishnu and Shiva.
Various paths were taught in the world,
And all sang the praises of a deity
 considered endowed with or devoid of qualities.

People were completely entangled in yogic practices,
 the repetition of [Kal's] name, sacrifice and scriptures,
As also in pilgrimages and religious observances.
They could not know of the true primal Being;
Thus the three gods representing three gunas
 were regarded as creators.²⁴¹

Such are the views prevalent in the world,
Which enjoin bowing down to the three gods.
Having no knowledge of the immortal abode,
The world takes refuge in the three gunas.²⁴²

Sat Purush, Souls, Jyoti, Niranjana and the Three Gods

Sat Purush is the true Creator who is absolutely immutable, infinite and indestructible. The entire creation up to Parbrahm*

* Literally, beyond (*pār*) Brahm; a vast realm that includes Daswan Dwar (the third inner region) and Maha Sunn. In this region the soul is free from all coverings of mind and body. Parbrahm is also the lord of this region.

The Metaphysical Background

is subject to dissolution. The way to realize Sat Purush is only through true love kindled by the Satguru.

The soul is a part of Sat Purush, which can be clearly seen by going within oneself.

Jyoti is the cosmic Maya, the primeval goddess created by Sat Purush. The three gods were produced by Jyoti, and they always remain in her service. They could not find the secrets of Niranjana. The latter is the ruler of the three worlds. Sat Purush resides in the fourth plane (Sat Lok), which is beyond the three worlds and is truly immortal.

The ignorant ones consider the three gods as the creators. At times they speak of Niranjana also as the Creator. They have no knowledge of the true Creator who has created Kal and Maya. Only a Satguru or a true Saint can clearly distinguish between the true Creator and the so-called 'popular' creators.

People hold different opinions in relation to the question of whether Ram is the true Lord. Again there is a controversy as to whether the true Lord is endowed with or devoid of qualities (sagun or nirgun). Without proper understanding of the true significance of these terms, people hold fast to mistaken views. There are four senses in which the term 'nirgun' and likewise the term 'Ram' are generally used. Saints explain that the Supreme Lord is spoken of as Nirgun or Ram only in *the fourth sense*, which indicates that He is absolutely beyond *the three gunas* and is all pervasive. (However, for the sake of his devotees, He assumes an inner form.) This eternally living Lord is beyond what is popularly known as sagun or nirgun, and He is not to be confused with any of the incarnations of Kal (Niranjana).

Sat Purush is the true Creator

Who is immutable, undecaying and indestructible.²⁴³

Sat Purush, Souls, Jyoti, Niranjan and the Three Gods

The one whom worldly people speak of as Parbrahm
Is not indestructible for eternity.
Sat Purush alone is the primeval and pure Being;
Saints speak of Him with full understanding.
The bodies of all others met destruction,
They all took birth and died many times.
Sat Purush alone is indestructible;
His Being indeed is eternal.²⁴⁴

He is immeasurable and beyond the three gunas;
Only a rare few with spiritual wisdom can recognize Him.
He is beyond death and destruction,
 and falls not into the cycle of birth and death.
He is called Sat Purush, the true living Lord.
The one who obtains the ambrosia of Satguru's love,
He alone can sing the glory of that jewel of wisdom,
 the true gem.²⁴⁵

Listen, O learned one, I will tell you about the origin of the soul.
The one who tells a lie is a wicked one.
The soul is the reflection [spark] of Sat Purush
 manifested within each being.
This is how the world obtains the light of Sat Purush.
With appropriate efforts one can enter within one's body
And thereby obtain this knowledge.²⁴⁶

Above and beyond all is Sat Purush,
Whose splendor shines in the world.
All the souls are parts of Him
Who reverberates within all beings.²⁴⁷

The Metaphysical Background

Three forms have emerged from Jyoti;
They are known as Brahma, Vishnu and Shiva.
But the Primal Being is Sat Purush
Whose message one must try to heed.²⁴⁸

Brahma, Vishnu and Shiva searched for cons
But they found not the secrets of Sat Purush.²⁴⁹

The One who created Kal and Maya
Is incomprehensible in nature
 and His secrets are not known.
He is beyond death, none can kill Him;
He indeed is the Creator of countless ages.²⁵⁰

He who can tell the incomprehensible tale of the One
Who has created the primeval goddess
And has brought about the god Niranjana –
He indeed knows the true secret.²⁵¹

This secret is known either to the Creator or to a Saint
Or to a devotee of the Satguru,
 to whom he reveals the ultimate mystery.²⁵²

The popularly known creator operates in this world,
But the true Creator is far beyond.
He is the indestructible and immortal Sat Purush;
Direct your inquiry to Him.²⁵³

This whole world is the snare of Yama,
 the king of death, a manifestation of Kal.
How can this Kal be called the Creator?
It is the terrible Maya
Who inflicts suffering on this entire world.
What can one gain by remaining on her deceptive path?²⁵⁴

The three gods are themselves created;
The Creator is different from them.
The ability to bring about creation and dissolution
Is indeed the mark of the true Creator.²⁵⁵

Some say the Creator is possessed of qualities [sagun];
Others say he is devoid of qualities [nirgun].
Still others say god Niranjan is the Creator.
But one should serve that Creator
Who is different from both the sagun and the nirgun.
Having known both the sagun and the nirgun,
All the Saints remain dedicated to the true Lord.
That true Lord resides in the abode
Which is beyond the reach of the sagun and the nirgun.²⁵⁶

Let the wise one understand the true meaning of nirgun.
The first nirgun is the self which speaks from within.
The second one is the wind, which blows inaccessibly
And which is beyond anyone's reach.
The third nirgun is the formless Kal,
Who is worshipped by the whole world.
The fourth nirgun, O brother, is the immutable Lord,
Where the eternal Light burns.
All places there are white
And there the white throne is adorned.
This is the pure white realm known as the immortal abode.²⁵⁷

Consider the three senses of Ram
[as distinct from the fourth and true One].
The first Ram is our inner self.
Parashuram* is said to be the second one.

* Parashuram, the son of Sage Jamadagni, is regarded as the sixth incarnation of Lord Vishnu.

The Metaphysical Background

The third one lived in Dasharath's* home.
The fourth Ram is the primeval Sat Purush,
Whose Name is repeated by the lord of the world.^{†258}

Call Him [Sat Purush] Ram or call Him Nam –
Ram and Nam are one.
Both are mutually indistinguishable;
Satguru's Sound Current reveals this wisdom.²⁵⁹

Awadhū nirgun kahi kahi jagat bhulānā

While speaking of the word 'nirgun,' the world has gone astray;
To whom should I explain the nature of that true Lord?
Distinguish carefully between the nature of this and that nirgun
And go not adrift on the ocean of the world.

Wondrous is the nature of that Nirgun
which knows no destruction –
It is His splendor which is manifested in this world.
He is indeed beyond both nirgun and sagun
[as understood by the world];
Only a rare few can discern His secrets.

The learned brahmin is tired of reading the Vedas
And the yogi is tired of contemplation.
The ascetic is tired of practicing penances,
But none has come to know His abode.

* King of ancient Ayodhya and the father of Ram.

† This reminds us of the following verse of Kabir: "One Ram dwelt in Dasharath's home, one Ram resides within every being, one Ram has unfolded this entire creation, and one Ram is beyond all of them."

Sat Purush, Souls, Jyoti, Niranjan and the Three Gods

He walks without feet, functions without head
And sings without tongue.
No one discerns His secrets
And hence, one comes to the ocean of the world
again and again.

People engage in holy pursuits,
but they know not the true holy man or Saint;
They thus sing the praise
of buttermilk devoid of ghee and without essence.
But the guru and the disciples die in bondage
And they repent in the end.

Such is the path laid down by Kal,
That it commences with a caress and concludes with a stab.
The Lord who is truly beyond the gunas
is visible in the inner mirror,
But the ignorant one recognizes Him not, says Dariya.²⁶⁰

Pandit bījho shabd vichāram

Understand, O learned one, the practice of the Sound Current.
That which is subject to birth, death and decay
Is the expansion of Maya.
The true Lord was never born in the family of Dasharatha,
Nor did He become the beloved husband of Sita.*

* Lord Ram's father was Dasharatha. Sita was the wife of Lord Ram, who was kidnapped by Ravan, King of Lanka (Sri Lanka) in the epic story Ramayana.

The Metaphysical Background

He never stood before Bali's door^{*} in the form of a dwarf god,
Nor did He tear the stomach of Hiranyakashipu.[†]
He did not make cowherdesses dance with Him,
Nor did He play the flute.
He did not lift the Govardhan mountain with His hand[‡]
Nor did He demolish the demon Kansa.[§]

He did not construct the stone bridge over the sea,
Nor did He cause Lanka to burn.^{**}
Who has not been drowned by following the dictates of Kal?
Who has ever been saved?
Who has ever gone across the ocean of the world
[with Kal's help]?

The true Lord never realizes victory and defeat,
He runs not in the world
And falls not into the waves of the worldly ocean.
Like Himself He alone is,
And He is perfectly fulfilled.
He only showers His mercy for the good of others.

^{*} Lord Vishnu tricked King Bali by appearing at his door as a dwarf-god asking for three measures of ground for his dwelling. When the kind and generous King granted his request, Lord Vishnu suddenly became a giant, and his three measures of ground expanded to cover the three worlds. Since there was now no room for Bali anywhere on earth, he was forced to go to the nether world and lose his kingship.

[†] The father of the famous devotee Prahlada, who frequently persecuted his son.

[‡] A mountain of Vrindavan which, according to tradition, Krishna is said to have lifted in order to protect his people against the excessive rain caused by the wrath of Indra, the god of rain.

[§] Krishna's maternal uncle, who had imprisoned Krishna's parents.

^{**} This refers to the story in the Hindu epic Ramayana.

The Snare of Kal and Maya

Say not that He has a mother, a father or a family,
Nor has He made anyone His brother-in-law.
He is not subject to birth and death, says Dariya;
He is the Supreme Being,
truly nirgun and absolutely beyond all.²⁶¹

The Snare of Kal and Maya

Sat Purush is the primal Source who, having created Niranjan (Kal) and Jyoti (Maya or illusion), gave souls into the charge of Kal and granted him the permission to create and control the three worlds in collaboration with Jyoti. But Kal and Maya produced such a subtle and intricate network of deception in the world that all souls became entangled in it and were subjected to immense miseries. Even priests and ascetics could not find a way out of the vicious cycle of birth and death. The three gods also were lost in delusion. The Vedas and other scriptures followed the dictates of Kal and prescribed various rituals and outer observances to keep people entangled in the snare of Kal and Maya. Kal, who was supposed to be the caretaker of souls, turned out to be a thief; the protector turned out to be a slayer. Only a Satguru can extricate souls from the clutches of Kal.

Likewise, Maya has spread such a spell of glamour in the world that souls are at once captivated. The souls run after the sensuous pleasures of the world, forsaking the lotus feet of the Satguru, just as deluded bees run after deceptively pleasing but poisonous scents, leaving aside the life-giving fragrance of the lotus. It is hard to resist the temptations of Maya, which appear so attractive and pleasing. The gods, men and yogis who practice austerities and penances all succumb to Maya's temptations. Like moths who rush to the lamp and burn themselves to death, people rush for worldly pleasures and glamour, bringing about their own destruction.

The Metaphysical Background

Wealth and the lure of the opposite sex are the two most powerful weapons in the armory of Kal. Even those who renounced the world and practiced austerities are known to have fallen before the treacherously deceptive glamour of wealth and lust.

The only way to vanquish Kal and Maya and overcome their dreadful deceptions is to obtain the gift of Nam (the Sound Current) from the gracious Satguru and thereby to ascend to the immortal abode of the true Lord. Kal and Maya cannot stand before the Sound Current imparted by the Satguru.

The souls which have been spread in this world
Were brought from the same source
From which Jyoti and Niranjana have come.
The latter were given the charge of the world;
Thus the souls became their poor subjects.
A network of delusion did they create,
And kings and paupers were entangled in it.²⁶²

Within the sphere of the three worlds maya pervades,
And all are made to dance into the snare of its net.²⁶³

The one who was first to be deluded was Brahma,
known as the creator,
Who recited the Vedas and is considered to be most wise.
Then were deluded the offspring of Brahma [brahmins],
Who enjoined ritualistic practices in the world.
They composed scriptures prescribing pilgrimages,
fasting and other rites,
And laid down the sixfold ritual,
but made no mention of true knowledge.

The Snare of Kal and Maya

Yogis and ascetics were all deluded
And they founded six schools of philosophy.*
They were swung back and forth on the swing of Kal
And became conceited by reading scriptures
 and assuming holy guise.
Having had no Satguru, their karmas were not destroyed,
And Kal robbed them by placing them into the womb
 again and again.
Only he who is steeped in unsullied Nam
 is freed from impurities forever,
His divine nature is awakened and its fragrance is revealed.²⁶⁴

Dharmrai [Kal] has deluded the whole world;
All who are embodied in this world have to weep.
Sat Purush alone is immeasurable and eternal,
And remains untouched by Kal.²⁶⁵

Brahma has made his own abode called Brahma Lok,
And Vishnu has created his abode known as Vishnu Lok.
Shiva likewise has his abode in Shiva Lok,
And many other heavenly abodes are strewn in between.
But they are all destructible creations, O brother;
They all come under the sway of Kal.²⁶⁶

There the souls do not obtain immortal forms;
They are deluded and fall again
Into the cycle of eighty-four.
The three worlds are in the hands of Kal,
Who catches all and smashes their heads.

* The following are the six schools of orthodox Indian philosophy:
Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta.

The Metaphysical Background

A veil has been placed by Nirranjan.
Hence the mind is mistaken as creator in the three worlds.
The Vedas and other scriptures could know only that much;
They could have no access to the regions beyond.²⁶⁷

The Vedas remain confined to this shore –
How can they take anyone to the other?
People are entangled in them and find not their true home.
The Vedic network was fabricated by the mind and Maya;
While singing their praise, men and mendicants
remain entangled in the net.²⁶⁸

The deception of Kal is hard to discern.
Without Satguru, who can extricate souls?²⁶⁹

Even the great ascetics and very wise men
Were all deluded by the deception of Kal.
Had a few been mistaken,
one could have explained the truth to them.
But what can one say when the whole world is deluded?

People are themselves deluded
and they cause others to be deluded.
Anyone coming in their company
is at once carried away.
Their minds have become perverted,
as if by magic or charm;
Their intellect being deluded,
no discernment can come to them.²⁷⁰

Kal verily is a wild wind
Who roams in the entire cosmos.
He whirls around in all directions
And thus makes souls his prey.

The Snare of Kal and Maya

The one whose wheel covers
 eighty-thousand miles in a moment –
Who can overtake such a one?
Consider this, O learned one.²⁷¹

Countless men assuming external holy appearances
 were drowned;
The powerful Kal makes them all his prey.
Only those are saved who follow the Truth
And practice the discipline of the Sound Current
 imparted by the Satguru.²⁷²

Souls are like fish in the water of the worldly ocean,
And the intense delusion of the world is the veritable net.
Wherever one runs in the three worlds for safety,
Kal catches him and smashes his head.
Souls are made to enter the womb
 and be born again and again
In the form of eighty-four lakh life forms.
Having forgotten their true Beloved,
The souls thus remain lost in the world.²⁷³

Dharmrai [Kal] brings death to creatures;
Without being recognized
 he puts the noose around one's neck.
The cruel Yama kills individual beings
 just as a butcher kills cows;
While assuming the role of a caretaker
 he turns out to be a thief.
Yet the world is absorbed in this treacherous god.

While the soul carelessly lies asleep in the house,
 Yama sets the house on fire.

The Metaphysical Background

How can one provide water and extinguish the fire
When the house is ablaze?

The yogi tried to appease Kal, the veritable snake,
by practicing austerities.
But the snake [Kal] turns round
and bites the snake charmer [yogi] himself.

The fisherman [Kal] has cast his net and caught the fish
[living beings];
He then eats them, considering them to be his food.
This terrible net is cast in the three worlds;
Only a rare few can recognize this imperceptible Kal.²⁷⁴

Just as a goat killer tames goats
And fattens them by providing nourishment with great care
And then slaughters them to please his palate,
In the same way, Kal takes care of all beings.²⁷⁵

The merchant's goods have gone to the house of the thief;
Likewise, in this world souls have fallen
into the hands of Kal.²⁷⁶

Treacherous indeed is the god of this world;
Without recognizing who he truly is, one is led to destruction.
Think carefully with discrimination
So that the soul may be saved from ruination.²⁷⁷

The dominance of Maya prevails in this world;
The earth, the water and sky all are within her sway.
Rarely, someone knows her;
Listen, O holy ones, Dariya says.²⁷⁸

The Snare of Kal and Maya

Forsaking the lotus flower,
The bee [soul] has taken abode
 in the poisonous flower of Maya.
It will come to realize the trap of Yama
When it suffers the mortal agony of the destruction of life.²⁷⁹

The ignorant one wishes to relish sensuous pleasures
And forsakes the loving company of the Saint.
He is doomed to take birth again and again
Among the eighty-four lakh life forms.²⁸⁰

Some ascetics renounce the world
And practice bodily austerities.
But the moment they contact sense objects,
 It is a veritable rubbing of wood –
They rarely escape the flames of passion.²⁸¹

Wherever one looks, one finds a mere reflection [maya];
It is only an image and not the true form.
Embrace it not, O king [the soul],
This beautiful image of the damsel in the mirror.

The image [mistaken for reality] brings disaster;
One is straight away led to lose one's life.
The elephant attacks his own image reflected in the crystal rock,
Hurts his mouth and breaks his tusks.²⁸²

Maya remains not in anyone's control,
Nor does she ever accompany anyone.
As she comes, so does she depart.
Only one's hand is blackened, alas!²⁸³

The Metaphysical Background

Maya is verily a prostitute,
She rejoices in the company of sensualists.
She runs away from Saints,
But many others succumb to her as slaves.
Maya is a venomous female snake
Who lives in the company of the snake [Kal].
She bites the whole world;
Only the devotee of the Lord escapes.²⁸⁴

Maya is a dreadful and disastrous fire;
Moths fall into it and burn their bodies completely.
The gods and men who do not practice Nam
become intoxicated by Maya;
They are gradually broiled to death, like fish without water.²⁸⁵

The three gunas of Maya
Are the three most treacherous currents
of the ocean of the world;
All the great swimmers were drowned in them.
If the ship of Nam with Satguru as captain is found,
Then alone can sadhus board the ship
and go to the other shore.²⁸⁶

Wealth and women* are the two whirling wheels
Which delude the world and cause immense suffering.
The one who can escape them both
Is indeed the second Almighty;
His holy feet are worthy of worship.²⁸⁷

* The word 'women' is used here to signify any person of the opposite sex.

The Snare of Kal and Maya

Wealth and women are the shackles imposed by Kal;
The passions have not been subdued by anyone.
The one whose body reaches the seven island universes
[*dweeps*] and the nine spheres [*khands*],
Even such a powerful one is captured by Kal through woman.

The one who lets his body be touched by another's wife
Is made to dance to Kal's tune for many births.
Another man's wife is a storehouse of poison;
Kal drowns such a woman's paramour in hell.²⁸⁸

The one who is attached to another man's wife or to a prostitute
Will be born as a vulture in the next life.²⁸⁹

One is defiled by indulging in the company of women;
He knowingly puts his feet into fire.
It is a veritable union of cotton and fire;
The cotton is completely burnt in a moment.²⁹⁰

Lustful indulgence makes one polluted,
As milk is spoiled by mixing something sour into it.
Just as the termite eats up the hard core of wood
And leaves only the hollow surface,
So also indulgence in sex shatters spiritual vitality,
Deprives one of his holy attainments and makes him gloomy.²⁹¹

The greedy mind is lured by wealth and women
And falls into the trap [of Kal].
Consequently the soul has to burn for eons
And life is lost – futile and false.²⁹²

The one upon whom the Merciful Lord showers His mercy,
He alone is saved from the entanglements of the trap.

The Metaphysical Background

The Satguru showers his grace on such a poor one
And removes the snare of Yama,
 putting an end to his agonies and pain.

Being dedicated to the Satguru with faith and love,
One is attached to true Nam and tastes the nectar of love.
Such a one, says Dariya, crosses the ocean of the world
And safely reaches his true home.²⁹³

Niranjan arujhan jāl banaeū

Niranjan indeed has made an intricate net.
Big fish and crocodiles are all entrapped;
Not even a prawn has been able to escape.
The formless Mind plays within all forms;
Rarely is it recognized by anyone.

Even Lord Shiva, a great ascetic and a wise one
Who talked of wisdom and detachment,
Was at once overpowered
When Kandrap* descended from the sky
 in an alluring feminine form.

Ravan† had ten heads and twenty arms
And people were overawed by his majesty and powers.
But even such a mighty Ravan became so stupid and blind
That he rushed for the mother goddess [Sita].

* The equivalent of Cupid, the god of love in Roman mythology.

† The villain of the epic Ramayana, Ravan was the king of Lanka (now known as Sri Lanka), and was said to be a monster with ten heads. He kidnapped Sita, the wife of Lord Rama, who had to go to war against Ravan to retrieve her.

The Snare of Kal and Maya

Kal never parts from such sadhus
who assume pretentious appearances,
And he spares not the Jain and the Muslim priests.
Beautiful groves for romance and merrymaking
are filled with massive fire,
And all are burnt to ashes and blown away.

Only when a sadhu finds the secret of the Sound Current
Does he come to realize the fragrance of spirituality.
He drinks the nectar of true love, says Dariya,
And is merged into the ocean of divinity.²⁹⁴

Sādho bānkī bāt kahī

I have revealed an important fact to you, O holy ones.
Maya is a great tyrant in this world;
None has ever fared well by her hand.

She deceived Brahma, Vishnu and Shiva, the first-born gods,
And spared not Indra, the celestial lord.
Ascetics, mendicants and renunciants of the world
She caught with ease.

The whole world is ablaze.
I have seen it from the peak of the world
And I have understood it all.
Some were burnt along with their wealth and belongings
And on some a calamity did befall.

Only a rare few can stand unwavering
At every moment and at all hours.
But such ones alone were liberated and turned into pure gems,
As they placed their feet with proper caution.

The Metaphysical Background

When the Lord, the ocean of mercy, looks with a kindly eye,
Then alone one takes hold of the bow and arrows
[of the Sound Current].
The citadels of delusion and deception are then destroyed
And the stream of love begins to flow.

The indestructible Lord stands over everyone's head;
In no way can He ever be burnt.
Realize Him, O foolish mind, says Dariya.
Therein lies the pure wisdom.²⁹⁵

Sādhō barrā bandhan hai bhāri

This is indeed a very heavy bondage, O holy ones.
The trees and creepers of Maya are spread all over
And the garden is designed in various forms.
With root above and branches and leaves below,
The dense foliage is glamorously adorned.
The mind is the bee and the soul is the bird –
They are allured by the garden's smells.

Seeds produce trees and trees produce seeds;
Thus, like bubbles, they keep springing up.
They are then destroyed,
And they are again beautifully formed.

Under the spell of Maya people call them their own
and speak of 'me' and 'mine.'
This is only a game which Kal plays.
He snatches them away by deceit or force
And people are left in repentance and remorse.

The Snare of Kal and Maya

One knows not where he comes from nor where he goes.
Ignorantly he whirls around
 and remains mired in the whole world.
The string is in the hand of the magician;
He pulls it as he desires, and strikes with his whip as he likes.
Forgetting the thought of the Lord,
One departs in ignorance from the world,
 having no awareness whatsoever.
Only those upon whom the grace of the Lord falls
Are extricated from this world, says Dariya.²⁹⁶

Kumati beyili ban phūlal ho re

In the forest of the world
The creeper of vice is laden with flowers,
And on each flower the bee
Is drinking in intoxication.
Whosoever plucks this flower
Is overpowered by its intoxicating scent.
Every tree [the individual self] is covered
 by the alluring beauty of the creeper!
Its flowers are sweet or bitter,
 depending on the nature [karma] of the tree.

This world is only one part of the vast expansion
 of the cosmic forest,
And in each part the spider [Maya]
 has woven a net of subtle webs.
Whosoever has touched the feet of Maya
Has by himself destroyed his own home.

The whole world is entangled in the very same net;
It is hard to be disentangled;
 one knows not from what strands it is made.

The Metaphysical Background

Whosoever is dedicated in love to the holy feet of the Satguru,
In his heart alone longing is aroused
for the vision of the divine ocean [rather than for Maya].²⁹⁷

Durmati dūri kharri rahu aisī

O evil-minded [Maya], keep your distance from here.
If you wish to come here, come as a maidservant
And remain seated, being absorbed in love.
Otherwise, go where people wear gaudy silken dresses
And decorate themselves in various ways
with perfume or sandal paste.
Those who use clothes and shawls
with gorgeous embroidery,
Recognize them to be your prey
and capture them with a firm hand.

Go where the bed of flowers is spread,
And food and drinks with various delicacies are served.
Go where you find valuable goods, wealth and treasures,
And where they are all found in great abundance.
Go where wealthy nobles make prostitutes dance,
And various kinds of musical instruments
are played to applause.
Catch hold of their feet and chain them tightly,
As they are drowned in the waves of many vain displays.

Those who please their palate with meat and fish
And have a great relish for sensuality,
They are indeed your conquered slaves;
They will very well dance to your tune.

The Snare of Kal and Maya

I know all about your nature and taste,
You are indeed amorous and foppish.
Holding a stretched bow in your hand,
You are always ready to shoot your victims.
You have never been deterred by anyone, says Dariya.²⁹⁸

Human Life

Human Life, the Rare Opportunity to Obtain Salvation

It is a great good fortune to be born as a human being. After passing through the lives of eighty-four lakh life forms, one finally obtains this rare birth. This invaluable gift is granted in order to attain salvation or God-realization. In order to achieve this purpose, one must find a true Master (Satguru) and obtain the gift of true Name (Nam) from him. Blessed indeed is the life which is dedicated to the service of the Master and is spent in devotion to Nam. Without devotion to Satguru and Nam, the purpose of human life is defeated.

The soul, verily the bird of the indestructible divine tree, is lost in this miserable world and suffers destitution and death, life after life. She fails to realize that the sensual pleasures of this world, after which she constantly runs, are utterly transitory and deceptive like objects in dreams. The human life provides the rare opportunity to attain immortality and eternal union with God. If this life is spent in the pursuit of sensual pleasures, it is lived in vain. The worth of a human being without love and devotion for Guru and God is inferior

Human Life

even to that of an animal. When an animal dies its skin can be used for making shoes, but the human body becomes utterly useless after death.

As long as one lives one must therefore strive to attain God-realization by being dedicated to the true Nam imparted by the Satguru. This is how one can fulfill the purpose of human life. If this opportunity is missed, one will fall into the clutches of Kal and repent bitterly in the end.

Rare indeed is a human birth in this world;
With great fortune it is obtained,
Its purpose being the attainment of salvation.
After going round the cycle of eighty-four
One obtains a wise Guru in the world who can impart wisdom.

Now abandon all and practice devotion to him
as your avowed duty;
Thereby your actions will not be contaminated
by virtue and vice.
As a result of great meritorious deeds
One finds the holy feet of the Satguru,
The glory of whom is sung by gods, men and sages.²⁹⁹

Rarely is one blessed with a human birth.
Having obtained this,
One must discard from one's heart
the deceptive knowledge of the gunas.³⁰⁰

Have love for Saints
And be in the service of the holy feet of the Satguru.
Rare is the human birth;
One cannot obtain such an opportunity again.³⁰¹

Human Life, the Rare Opportunity to Obtain Salvation

Blessed is he who recognizes the Satguru;
Blessed is he who is dedicated to his service.
Blessed is he who merges into the true Sound;
Such is his love and dedication that he never disunites from it.

Blessed is he who realizes the Beloved;
Blessed is he who follows the discipline of the Truth.
Blessed is he who stands firm on the path of love;
Blessed is he who is dyed deeply in its color.

Search for that love, O brother, which leads to salvation;
Then alone will the purpose of your life be fulfilled.
Without Satguru, your work cannot be accomplished.
It is only through the love of Satguru
that one comes to abide in one's true home.³⁰²

Human life verily is that beautiful water
Which enables the inner lotus to blossom.
Let one offer this water of devotion with proper discrimination;
The family of such a devotee will indeed be glorified.³⁰³

From the skin of a dead animal one can make shoes,
But a dead human being is of no use at all.
If, however, a human being is dedicated to God in his life,
He will become God himself.³⁰⁴

Beyond all regions is the hidden realm
where there is the indestructible tree.
The soul is the bird which used to perch
on the branch of that tree.
She is now lost in this world.
Her good and welfare lie in becoming aware
of her true home.

Human Life

What happiness is there in this village of the dead,
Where one is made to die and take birth again and again?
If one does not realize the true Name, the indestructible tree,
One will only run after worldly pleasures,
 which are like a night's dream.

Seek refuge under the Satguru, says Dariya –
Life will one day inevitably be lost in death.³⁰⁵

The king of death cannot do any harm to the soul,
And she will drink nectar in the immortal abode.
She will thus come to realize the grace of the Satguru
And the purpose of her life will be well fulfilled.³⁰⁶

The true path cannot be found without a Saint,
And life is wasted in vain.
If this life is spent without finding the goal,
When can one find his home again?³⁰⁷

Rare indeed is the human birth –
 one cannot find it again and again.
Let this life be dedicated
 to the devotion of the true Name, O my dear.

Recognize the Satguru, be in his service,
And obtain sublime glory
 by singing the praise of the divine Sound.
Discriminating properly,
 dedicate yourself to the service of such a one
Who teaches the true Sound Current
 as the path to salvation.

Let one thoughtfully discriminate between
 a true Master and a deceptive one,

Human Life, the Rare Opportunity to Obtain Salvation

And then dedicate oneself to the service of the former
with one-pointed attention.

O Savior of captives, release me from bondage,
For saving souls you have come to this world.
Be merciful, O merciful one,
And cut this entangling net, the snare of Yama.³⁰⁸

A human birth is blessed and blissful
If one falls not into the snare of Yama.
How can a life without Nam be called a true human life
If it is not illumined by the wisdom imparted by the Guru?

That elephant alone which holds
the valuable gem within his head
Is known as the truly majestic elephant.
Fear comes not near such a one,
As his head has been touched by the philosopher's stone.
Without the valuable gem, his head is worthless;
Such indeed is the state of a man
Without the touch of a Satguru.³⁰⁹

Unparalleled indeed is this human life,
But without true wisdom it is robbed by Yama.
One has simply to repent at last,
When life is separated from the body.³¹⁰

Sādho aisā gyan prakāśī

Such knowledge has been revealed to me, O holy ones:
The entities known as souls are brides of Sat Purush.
This entire physical world is the manifestation of Jyoti;

Human Life

Sat Purush alone is pure,
and Kal cannot find lodging at His place.
The souls which become free from impurities
Are united with that imperishable Lord.

He never dies and always remains immortal;
At His place Jyoti is not to be worshipped.
Those that are subject to birth,
decay and destruction are different from Him.
Their bodies are destroyed by Kal.

Give up the hope of heaven and hell,
Where that body is fragile and does not last.
The hidden realm is beyond all regions –
There one does not suffer hunger or thirst.
Poets have tried to describe it in various ways,
but they have not found an adequate way.
It is beyond all measures or forms.

Ascetics search for the Lord and wonder
How He can give rise to the world of gunas,
being Himself free from gunas.
But I tell you: this is the truth, consider it not to be false.
You tend to run away from the truth.
Give up the deceit of your heart
And cut the snare of Yama, says Dariya.³¹¹

Re man sumiri le Satnām

Carry on the repetition of the true Name, O mind,
Else this opportunity will be lost forever.
Your karmic account is in the hands of the Master;
He will not let you die in a dreadful state.

Human Life, the Rare Opportunity to Obtain Salvation

Recognize the holy feet of the Satguru
And smash the arrow of the king of death.

By making oneself pure, one attains the state of nirvana*
And the wick of love is kindled.
Inner divinity awakens, delusion disappears
And the fierce karmas are destroyed.
One drinks from the lake of nectar
And obtains the divine medicinal herb, which destroys all ills.
The darkness of the tormented body is removed
And the army of Yama is scattered and terrified.
One is blessed with the vision of the Lord
And Maya falls at one's feet.

By means of the sacred formula
the inner melody begins to resound,
And one becomes speechless with the profundity of wisdom.
Thirst is quenched and the inner vessel
is filled with the nectar of love forever.
The record of suffering is torn
And the agony of the humble self is removed at once.
The Merciful One places His hand on the head of the devotee,
He showers His grace and the soul is saved, says Dariya.³¹²

Santo nīke gaho Satnām

Hold fast to the true Name, O holy ones;
This will take souls to the immortal abode.
In this world one takes birth and dies again,
One has to be embodied again and again in this world.

* A transcendent state of perfect happiness in which there is neither suffering, desire, nor sense of self, and the soul is released from the effects of karma. Nirvana represents the final goal of Buddhism

Human Life

The body is burnt and reduced to charcoal and ashes
And the ashes are blown into the sky.
The dreadful Yama makes a claim on the soul
And tries to entangle her in innumerable snares.

Take this warning well to your heart
And break the teeth of Kal.
Impassable, unfathomable and dreadful
 is the ocean of the world;
Let the Satguru be the sailor.

Board the boat of the Satguru
And go across the ocean of the world.
You will reach the abode
 where flowers are spread on flower-beds,
And the fragrance of flowers is smelled everywhere.
It is the pure white realm
 where the impure mind is not to be found.
It is the veritable storehouse of purity.

Every moment hold fast to the holy feet of the Satguru
And see the banners of the inner sky.
There are no obstacles or obstructions in this realm, says Dariya.
This is the realm where the truly wise Saints abide.³¹³

The Need for Caution in Human Life

Since this world is full of various kinds of deception, one must exercise proper care and caution in transacting one's business in life. One must discriminate between a true Guru and a false preceptor and take refuge in the former, avoiding the dreadful deceptions of the latter. Forsaking the deceptive odor and alluring color of the marsh-lily, the bee (the soul) must seek

The Need for Caution in Human Life

the fragrance of the lotus blossoming in the inner pond. The soul is veritably a pure swan which dives deep into the spiritual lake and feeds on inner pearls, whereas the mind is a cunning and restless crow which drinks only dirty water from a foul place. A human life is a rare opportunity in which one can find a Satguru, obtain true Nam and thereby attain invaluable divine union. The one who is not mindful of this invaluable opportunity is lost in the deception of the world and suffers bitter consequences life after life.

Saints warn us of the dangers and deceptions of the world again and again, and expose the futility of sensual pursuits, but only a fortunate few lend an ear to their compassionate calls. Thus the multitude of people, pulled by terrible temptations of lust and greed, are thrown again and again into the dreadful ocean of miseries.

Many grocers are there in the market
And they have different kinds of goods to sell.
Buy whatever you wish to take,
Recognizing the true devotee of the Lord.

The one who recognizes [the true devotee]
is indeed a connoisseur;
He collects wisdom in exchange for gems.
But **the one who is devoid of discriminative skill**
carries the load of **gems**
And goes away empty-handed from the world.

Open not the casket of wisdom in the market place,
crowded with people having no Guru.
Turn back from there, reflecting on the wisdom within yourself;
You must tread your path with caution in the world.³¹⁴

Human Life

The female deer advises the male deer:
Listen, O my beloved,
Live and move carefully in this forest,
Else the hunter will entrap you by the neck.³¹⁵

O ignorant and stupid one, recognize this mind
And recognize the ultimate reach of the Vedas.
Recognize then the Sage [Sadhu] and Satguru;
Then alone you will turn into a Saint.³¹⁶

As long as the eye of wisdom does not open,
One does not recognize the diamond
And disregards it altogether.
Even if one happens to pick it up,
One throws it on the ground;
Thus the thoughtless man remains engaged
 in collecting worldly objects and powers
 [disregarding the diamond of spirituality].³¹⁷

As long as there are blemishes and the eye is not clean,
One is veritably devoid of sight
 and his experience is like that of a dream;
The inner divinity is covered by the rust of impurities,
Just as water is obscured by algae.³¹⁸

Having no knowledge of the clusters of inner lotuses,
One is intertwined with the creepers
 of worldly objects and their attachments.

The bee is lured by the smell of mere marsh-lilies;
It has not yet experienced the sublime fragrance of the lotus.

The musk is within the deer itself
 but it searches for it in the grass.

The Need for Caution in Human Life

The soul likewise roams around in the world
knowing not herself.

In the outside world
one only finds water; milk is to be found within.
It is only the swan [pure soul]
which can drink milk by going within.

The swan indeed has a wondrous quality;
It goes to the inner lake of Mansarovar.
The cunning mind is a veritable crow;
How can it taste the pearls of the inner lake?³¹⁹

Have love for the true Name
And give up all states of delusion,
Else your human life will be spent in vain.
Alas, such an opportunity will never come again!

The individual who vainly spends his life
is taken to the court of Yama,
And he rotates him within the cycle of the world
life after life.
With his erroneous view
The foolish one holds fast to the world,
as a monkey tightens his fist.*
And as time passes, Kal, the hunter, comes near him.

* This refers to a popular device for catching a monkey. Some grain tempting to the monkey is put into a narrow-necked pot while the monkey is watching. Later, when the monkey finds itself alone, it grabs a handful of the grain, but then cannot extricate its hand as its tightly closed fist is stuck in the narrow-necked pot. The foolish monkey does not open its fist and is thereby caught.

Human Life

As he grows old and the body becomes weaker,
His relish for the sensuous objects of Maya
 deepens all the more.

He walks with tired feet and his eyes lose their sight,
While the poisonous arrow of Kal pierces his heart.
Aiming his arrow again, Kal draws near,
And his mortal messenger enters the body.

Capturing the vital breaths of the individual,
 Kal's messenger inflicts extreme tortures
And then roasts him on a hot rock.
The messengers of Kal make him sway to and fro
 and throw him on the hot rock again and again.
They thus kill him by great torture.
There the soul has no protector.

The king of death ties the soul and drops her into hell.
This is what happens when one does not have love
 for the Lord, who is beyond all gunas,
And when one does not make advance preparation
 through dedication to the Lord.

This is the fate of not recognizing the Satguru
 and not being in service of a Saint.
This is what follows when one
 is not compassionate and kind at heart,
And recognizes not the sufferings of others.

Such souls, according to their deeds,
Are doomed to be born in hell.
For crores of births, they remain waylaid;
They faint with torture and repent again and again.³²⁰

The Need for Caution in Human Life

Tero kapara nahīn anāj

The food and clothes you have are not yours
[they are provided by the Lord].
Only when the Lord showers His grace
is there the downpour of rain,
And then all work is accomplished.
Realizing not this truth, your fragile body
is devoted to accumulating wealth;
You have forgotten the pledge made in the mother's womb.*

The dreadful Kal will come with his arrow aimed at you.
What army will you then collect for your protection?
Spend and eat what the Lord has given you,
be kind to living beings
And fall at the feet of the Satguru.
Rare is this human life, O brother;
You will not find such an opportunity again.

Intertwined internally by the foul creeper of attachment,
You speak of 'me' and 'mine,'
But Kal will snatch away all your possessions
and none can stop him.
You will then die bewailing, O blind one.

Like the ox who, carrying the oilman's crusher,
goes round and round
And covers hundreds of miles in the same house,

* When the soul is in a terrible state of agony in the mother's womb, she earnestly prays to the Lord to protect her from the unbearable torture and makes the pledge that she will never forget the Lord after she is born in the world.

Human Life

The poor man is going round the cycle of the world.
He is caught in the vicious game
and yet he has no discernment.

Saints sing the glory of the Lord day and night;
Lend an ear to their true teachings.
Losing no time, search for your true home, O dear one;
The tree of life is going to fall, says Dariya.³²¹

Nar tum Satgur Sat nā chīnhā
Being human you have not recognized
the Satguru and the Truth!
Wealth and property can be obtained
by the power of penances,
But the grace of the Satguru
is entirely different from all these.³²²

Avadhū aiso sok ke sāgar

O holy ones, this world indeed is an ocean of miseries.
Let one contemplate on the highest wisdom,
Recognizing this world as a sea of sorrow.

The yogis were tired here practicing yoga,
And the worldly were lost in worldly enjoyments.
Ascetics were also all tired here without wisdom;
They were all assailed by moral sickness.

Kal plays his tricks on all,
He moves without feet in the world.
Lords Brahma, Vishnu and Shiva were tired
And so were Ram and Krishna,
the manifest forms of the three gunas.

The Need for Caution in Human Life

The three worlds are ablaze with fire –
Where can one run away?
Only when one finds the Satguru,
One boards the boat of the Truth.
This boat will never be broken or worn out, says Dariya.
It will sail in the water without being pulled by ropes.³²³

Sādho dhokhe sab jag mārā

O holy ones, the whole world is assailed by delusion.
Brahma, the avowed teacher of the world
 who recited the four Vedas, was lost in delusion.
Forsaking the indestructible tree, the ocean of bliss,
He started to expand the snare of the three gunas.
This world is caught in this snare;
How can one be extricated from it?
The popularly known creator who operates in this world
Has himself suffered old age and death a hundred times.

What can one say of heaven or hell?
They are the places meant for experiencing pleasure and pain.
Who is spared here? Whether a guru or a disciple,
A child or an old person, all are lost in delusion.

Here Kal himself is the boat and the sailor
And he himself assumes the role of the helmsman.
He commences with a caress and concludes with a stab,
Yet the ignorant and stupid ones know him not.

Such ignorant ones will be made to be born
 as four-footed oxen.
They will then have to carry a heavy burden.
Take these words of the Satguru as the truth
And remain vigilant day and night.

Human Life

Be awakened in your heart, O thoughtless one;
Then alone you can cross the ocean of the world, says Dariya.³²⁴

The Transitory Nature of Worldly Glamour and Possessions

All the worldly glamour, relations and possessions to which we are so intimately attached are utterly transitory. The glamour of gorgeous palaces, the display of horses, elephants and armies, the majesty of royal processions and all the paraphernalia of the pomp and grandeur of the world will collapse one day like a house of cards. Worldly relatives, such as mother, father, brother, sister, son and daughter—none can accompany us after death. Carefully guarded treasures, highly coveted gems and diamonds, and all our hard-earned wealth are left behind. The human body is dissolved like a paper doll in the downpour of destruction let loose by the king of death.

The king of death is indeed very mighty. He does not spare even gods, ascetics and hermits. Death inevitably overtakes all. This world is virtually a village of the dead. Here all are overpowered by delusion; very few can rise above it. Only those who are dedicated to the Satguru and devoted to God can rise above delusion and realize the true Lord.

Mother, father, son, brother and sister –
All are absorbed in their own interest.
Moment by moment life is waning,
Yet knowledge and discrimination do not enter the heart.

The ignorant ones are lost in the selfish pursuit of wealth.
They have fallen into a truly impassable maze of the world.
If they go near the Saint, they soon run away,
And at every moment they remain
entangled in delusion and attachment.

The Transitory Nature of Worldly Glamour and Possessions

What can be gained by repentance
when life is lost in intoxication?
Being captivated by silk-cotton flowers,
the parrot has to repent in the end.*

All near and dear ones, wealth and treasures
You called your own during your life;
But none accompanies you at the time of death,
When Yama, the king of death,
ties your hands behind your back.

While mother, father and wife stand looking
The king of death snuffs out your life.
The wealth which you had buried deep underground,
As well as all your goods and wares, are left behind.

Your dead body inside the house looks dreadful,
So you are taken out of the house;
All are assembled around the courtyard and weep.
Putting the bier on their shoulders, they take you away
And, placing you on the funeral pyre, they set the fire.

Your body is burnt and the ashes blow away.
For a few days your close relatives think of you.
Then they become engrossed in their business
And your name and memory are forgotten.³²⁵

* Silk-cotton (*semal* or *shalmali* in Sanskrit) is a lofty and thorny tree with attractive red flowers. The parrot, captivated by the outer beauty of the flowers, settles down on the tree to enjoy its ripe fruit. But when the parrot pecks at the ripe fruits, they break open and all the cotton contained in them is blown away. The poor parrot is left with nothing, and in the end it has simply to repent.

Human Life

Engulfed in delusion
one loses the basic purpose of human life;
Where can one obtain such a birth again?

Wealth, property, horses and elephants
Do not accompany you in the end when you die.
People will put this body into the fire;
They will blow the ashes and will not look again.

Mother, father, son, brother and wife
Will all forget you, O foolish one.
They will forget their agony and will rejoice in their lives.
By offering a handful of water mixed with sesame seeds,
They will offer the water and finish the final rites.³²⁶

Mother, father, son and brother –
All bemoan your death.
But the soul has to go alone,
None can accompany her.³²⁷

You buried your wealth deep underground
And indulged in falsehood.
Your son and wife were your veritable enemies
Who made you depart empty-handed in remorse.³²⁸

The pleasures of this world will be lost in a moment
And the soul will come to suffer without knowledge,
Just as a fish without water comes to grief –
Its agony increases as the water dries.

* According to Hindu ritual, a handful of water mixed with sesame seeds is offered to the deceased ancestor; this is a way to bid a final good-bye.

The Transitory Nature of Worldly Glamour and Possessions

Just as the lotus withers when the water dries
And the deluded bee has no place to go,
Likewise the soul without a Satguru is tortured by Yama.
The soul is safeguarded only when she accepts the Satguru.³²⁹

One may possess tall palaces, gorgeous mansions
and extensive chambers,
And may be listening to various melodious notes,
But having no acquaintance
with the Satguru and the Sound Current,
He remains a veritable crow among birds.*

One may be enjoying the beauty of flowers
and the taste of betel leaves,
But if he has no devotion in his heart
He will be born as a bitch
And will go about roaming in the world.³³⁰

If one is not dedicated to the holy feet of the Satguru
And has fallen into the company of the demonic mind,
He will remain confined to the house of delusion.
Such a soul is indeed a helpless one.³³¹

Sab hoe rahā dulaḥā dulaḥī

The world is engaged in the glamour
of brides and bridegrooms,
And the bee [the soul] is enamored of illusory flowers.

* Among birds, the crow is considered to be the ugliest—it has a harsh tongue and eats filthy things. Likewise, a human being without a Satguru is worthless and spends his life in ignoble sensual pursuits.

Human Life

For a little pleasure one has to undergo intense suffering.
As the attention is diverted elsewhere,

one is intoxicated with pride and attachment.

Know this body to be a paper doll;
If you do not listen, you will discover it soon.
Only a wise few remain disentangled, says Dariya;
All the rest are entangled in delusion,
as trees are intertwined by creepers.³³²

Jhūmatā dwār gaj bāj sab sāj hai

Elephants swing to and fro at the gate;
Horses and all embellishments are there in abundance;
The royal court is in order
And a huge army is there at command.
Watchmen and bodyguards are always in attendance;
Bards and minstrels sing praises.
The royal throne is decorated for sitting;
Halls of public and private audience are close by
And nobles and chieftains bow down.

With marching bands and running of horses,
dust rises high in the sky,
And every day musicians play their instruments.
Queens surrounded by maidens are there for rejoicing.
They look exquisitely beautiful,
As if they were enlivened paintings.
Their dresses are studded with jewels
And they are adorned with gems, pearls and rubies.
One is simply dazzled looking at these beautiful women.

* In worldly things rather than God.

The Transitory Nature of Worldly Glamour and Possessions

But with heavy loads of karma,
The one engaged in rejoicing is caught and tortured by Yama –
He is thus doomed to destruction.
The hard-hearted one thus becomes defiled in the world,
And wastes his life forsaking devotion to the Lord.³³³

Avadhū eh murade kā gānv

This [world] is a village of the dead, O holy ones.
Yogis, ascetics, hermits and those engaged in penances –
All had to die here.
Brahma, Vishnu and Shiva all died,
And so did sages such as Sanak.
Even the goddess Gauri,* Lord Ganesh
and the celestial serpent† died here.
Who among them could realize the immortal Lord?

Lord Vishnu, who incarnated as a fish, turtle, hog
and a dwarf-god, had to die,
And so did Ram, the husband of Sita, and Krishna;
They died and were reborn again in this world.
Crores of prophets, preceptors and sadhus
were put on the bier.
Having filled the record
With virtues and vices in the world,
They were all consumed by death.

All have died. Whom are you searching for here?
The world has indeed turned insane.

* Another name for the goddess Parvati, wife of Shiva.

† Shesh Nag, one of the Hindu deities, is a celestial snake with a thousand heads.

Human Life

Rather than looking within himself for the Truth,
The foolish one runs to Mecca^{*} on pilgrimage.
The whole world is overpowered by delusion.
The delusion is overpowered by none.

I have seen the Vedas and other scriptures
within my heart, says Dariya –
All here are subject to origin and dissolution.³³⁴

Jag men maran kahiye sānch

Dying is the truth of the world.
One should then die such a death
That he should never have to die again,
Lest the fragile body should continue
to be subjected to the threefold miseries.[†]
This life is a snare of old age and death;
Nothing here accompanies anyone.
Gold, diamonds, horses and elephants –
All are snatched away by the king of death.

One buries his wealth deeply underground,
Indulges in killing animals
And eats meat and fish as delicacies.

^{*} The birthplace of Prophet Muhammad. The shrine of Ka'aba in Mecca is a place of Islamic pilgrimage (hajj), and every devout Muslim is expected to perform hajj at least once in his lifetime.

[†] Miseries are said to be threefold in that they are caused by one or more of the following: 1) intrinsic bodily or mental conditions (*ādhyātmik*), such as the predominance of bile or phlegm or desire or anger; 2) extrinsic natural influences (*ādhibhautik*), such as other people, beasts, birds or inanimate objects; and 3) extrinsic supernatural influences (*ādhidaivika*), such as spirits or supernatural beings.

The Transitory Nature of Worldly Glamour and Possessions

Such is the prevalent practice in the world.
But at last one shrieks and screams bitterly;
What can his son and wife do?
They cry and look at his face,
But one goes away empty-handed from the world.

People set fire to his body
And it is reduced to ashes.
People then return home;
No one accompanies him.
Many gods, people, ascetics and wise ones came to this world,
But only a rare few became the devotees of the Lord.

Without devotion to the Lord, says Dariya,
Yama puts the snare around one's neck.³³⁵

Santo kām kari lehu nī kā

O holy ones, let the work be well-accomplished,
The work whereby one obtains the solace of salvation,
The work which consists in cultivating the true Name,
the crown jewel of all.

Wherever you were born in the world life after life,
You remained intoxicated by Maya.
Forsaking the invaluable Name,
the ambrosial Sound Current,
You drank the bitter poison.
This body is fragile, and fragile is this abode;
Its color is bound to fade away.
Having been born in this world, none have lived forever;
None have obtained an immortal body.

Human Life

Gold and silver are reduced to ashes
And the same is the fate of the gorgeous bed.
Without devotion all are burnt to ashes.
Why not find the path of the Satguru?
When the fire is lit, the body is reduced to ashes,
And ashes are merged into ashes.

The soul has entered innumerable bodies
And she still roams about in delusion.
She has been warned many a time,
But this stubborn one does not listen;
She gets entangled in evil again and again.
When Yama knocks her down and binds her,
Then lying down helplessly,
The poor one tosses and tumbles about, says Dariya.³³⁶

Pride Must Fall

One who is puffed up with pride will be reduced to dust. Scriptures are full of anecdotes of the mighty ones who suffered ruination on account of their pride. Ravan, the mighty King of Lanka (Sri Lanka); Kansa, the dreadful ruler of Mathura and the maternal uncle of Krishna; Hiranyakashipu, the fierce persecutor of the Lord's devotees who left no stone unturned to kill the noted devotee Prahlad, his own son; and Duryodhan, who waged the great war of the Mahabharat* against his cousins, the Pandavas, to deprive them of their rightful share of the kingdom—these are some of the glaring examples which show what havoc is brought upon the proud and conceited.

In the womb of the mother when one is beset with terrible conditions and is in a state of unbearable agony, one earnestly

* The famous Indian epic, in which the Pandavas with the support of Lord Krishna triumph over the mighty Kauravs.

Pride Must Fall

begs the Lord for rescue and makes a pledge never to forget Him after birth. But on being born, one gradually forgets the Lord, becomes engrossed in the world and boasts of his powers and possessions. Such a person has to suffer terrible consequences and repent bitterly in the end. Only he who remains devoted to the Lord succeeds in obtaining the fearless abode.

Those who are filled with extreme pride
Are sure to be reduced to dust.³³⁷

A person with only two hands is so conceited,
He knows not that Ravan with twenty hands
and ten heads was reduced to dust.³³⁸

In the intoxication of royal grandeur,
The mind of Ravan was completely deluded.
Sita was a veritable ocean,
And Ravan fell into its waves.³³⁹

Where there is pride, there is destruction.
Where there is a Saint, there is love.
Where there is the Satguru, there is the holy Sound.
Where there is delusion, there is fear.³⁴⁰

Gaye sab rāj ket jag mānh

Many kingdoms of those mighty armed kings
Who challenged the strength of others have fallen.
They moved on elephants in processions
resounding with trumpets,
And their fast horses ran with the speed of the wind.
Their beautiful queens peeped through the holes
of the latticed balcony;

Human Life

They waited for their beloved to have a glimpse of his face.
These mighty ones remained entangled
in the trammels of the world.
Without Nam, the whole world remains in delusion.³⁴¹

Sādhō abarā ke bal Sāhab

O holy ones, the Lord is the strength of the humble one.
But those who are filled with great pride in the world,
They are crushed under His powerful command.

Having a golden palace,
Ravan was highly conceited –
He was filled with egotism and pride.
Ravan came into collision with Ram,
And Ravan's pride brought his destruction.

Hiranyakashipu also became proud,
And thought himself to be a great warrior.
He was caught and his stomach was torn apart.
Such is the fate of those
Who are highly conceited in the world.

Kansa was a manifest form of the negative power.
He quarreled with Krishna,
Krishna pounced like a hawk on him,
And the foolish one was knocked down and killed.

Duryodhan made a great display of his power
And amassed an enormous army.
But Krishna in league with the Pandavas
Used his powers in such a way
That Duryodhan was reduced to dust.

Pride Must Fall

Those who are born to die at the end
Display their pride in vain.
They will come to realize, says Dariya,
When Yama twists and ties their hands behind their backs.³⁴²

Re nar tohi katek dbrikāron

Fie on you many many times, O man!
You are living a cursed and condemned life,
A life given to the conceit of 'me' and 'mine.'
You taste sensuous objects again and again
And take delight in their enjoyment.

You remain engrossed in pride and vanity.
Forsaking the holy feet of the Satguru,
the four-petalled lotus,
You go about embracing blemishes.

The One who provided you
with nourishment in the womb of the mother
And beautifully designed your body –
Forgetting that Lord, you now hold fast to the world,
as a monkey tightens his fist.
The hunter will shoot you with his arrow.

O proud one, you have wasted all the four stages of your life.*
You are tired of roaming about in the world.
In the gamble of life you have lost your all to others;
You will depart empty-handed from the world, says Dariya.³⁴³

* The four stages of life are celibate/student, householder, forest dweller, mendicant.

Mugadar liye sadā sir tāne

Messengers of Yama always stand with raised cudgels.
Your poor soul has been sold into the hands of Yama.
The priest [whom you followed] has been thrown into hell.
Say: who will now bail you out from Yama?

You relied on son, wife, in-laws, kith and kin, and your wealth,
And looked upon mother and father as your well-wishers.
The One who protected you in your mother's womb
 amidst the digestive fire of the stomach,
You did not care to remember Him.

Nothing can be accomplished
 by washing and decorating the body.
Your polished and tender skin
 can be sold only in the market of the world.
Once your delicately assembled body is disintegrated,
It will be reduced to dust in a moment.

Your dead body will soon be taken out of the house,
And you will be placed on a bier
 in preparation for final disposal.
Breaking even the ceremonial strands of thread
 that girdle your waist,
They will put you in the fire to burn,
And all your dear ones will weep.

Offering a handful of water mixed with sesame seeds,
They will perform the rite of offering the water.
Thereafter they will be engaged in their own business.

Human Life Is Wasted without Devotion

They will perform the ritual of milk-abstention
and the final *shrāddh** rite,
As enjoined by the Vedas and according to their conventions.

Thus the foolish one is consumed by death,
Wasting his life in pride and egotism.
Only some rare devotee of the Lord, says Dariya,
Marches to the fearless abode.³⁴⁴

Human Life Is Wasted without Devotion

The whole purpose of human life is defeated without devotion to God. All the pomp and grandeur of life without devotion are vain and futile. They are short-lived like water bubbles and vanish in no time. The foolish man wastes his entire life running after worldly pleasures like a deer running after a mirage. His hopes to attain satisfaction in life are always shattered. Devotion is the elixir which enables the inner lotus to blossom and makes one rejoice like a fish in water.

One obtains the beautiful human form endowed with wonderful faculties through the sheer grace of the Lord. The human life provides a rare opportunity to show our gratefulness to God, to offer our devotion to Him and to attain the state of blessedness once and for all. But the ignorant ones lose this invaluable life in vain pursuits of worldly pleasures and power. As a result they have to suffer unbearable tortures at the hands of Yama and they are doomed to be reborn in miserable states as worms and animals.

* A traditional rite among Hindus of feeding the poor and holy in the hope that their deceased ancestors will get the reward.

Human Life

All goes in vain without devotion.
Royal pomp and glamour
do not accompany anyone in the end.
Many royal capitals were formed on this earth.
They were formed and destroyed like water bubbles.³⁴⁵

The fish writhes restlessly without water,
So does the lotus wither without it.
A human being without devotion
Is likewise imprisoned in this world,
Despite his study of the four Vedas.³⁴⁶

Listen to this, O celestial eagle:
One cannot cross the ocean of the world without devotion.
Like a deer, one runs about in vain –
How can the deer find a river or stream in the mirage?³⁴⁷

Having obtained a beautiful human form,
If one is not dedicated to devotion
One is doomed to be returned as a blind worm
Dwelling in foul-smelling filth.³⁴⁸

People watch when one is born,
But no one accompanies him when he dies.
Yama seizes and captures him
And ties his arms behind his back.
People do not allow the dead body
To be kept in the house even for a short time.
Tossing and turning the body, they burn it in the fire.

People are perplexed,
They have no information as to where he has gone.
What is the use of weeping in the house?

Human Life Is Wasted without Devotion

His wife is weeping bitterly in vain.
As one comes, so does he depart,
Who obtains not the nectar of the Satguru's holy feet.

Practice devotion and cultivate true knowledge,
And blessed will be your life in the world.
You will never again fall
Into the dark well of the world.

The divinity will come into your sight
And you will cross the ocean of the world.
You will go beyond the cycle of old age and death,
And will not enter the womb of the mother
to take any more births.

Be awakened at heart, says Dariya;
The Satguru has made this thoughtful utterance.
O men and women, offer devotion
To the soothing holy dust of the Satguru's lotus feet.³⁴⁹

Nāsikā sravan chakchhu banāyeu

In various respects the Lord beautifully designed
the human form,
Making nose, ears, eyes and a tongue within the mouth.
Providing it with belly, back, hands and feet,
He gave each person the faculty to discern beings of all kinds.

But under the intoxication of Maya
he was conceited and full of pride,
And he remained forgetful of Nam day and night.

Human Life

Seeing this and reflecting within his heart, Dariya exclaimed:
Lo, the oil and wick have run out
And the lamp of life has been extinguished with no gain.³⁵⁰

Nar tum janma jagat me hāri

O friend, the purpose of your life
has been defeated in this world.
Ten months were spent in your mother's womb,
And your body was beautifully designed.
It was endowed with a head at the top,
a veritable ruby crown,
Which was illumined by the holy lotus within.

You were given beautiful teeth and a tongue
So that you could speak beautifully.
As a baby you were provided with milk in your mouth,
And the Lord provided you with food and drink in life.
All provisions were beautifully made for your soul,
To enable you to tread the path well.

But having subsisted on the Lord's support,
you have turned ungrateful
And have forgotten the pledge made in the mother's womb.

Putting on elegant dress and decoration,
You rejoice in the company of women.
You shout with pride and speak offensive words,
As a drunkard abuses all under the intoxication of wine.

Yama will catch you and tie your arms behind your back.
He will then throw you down on a hot rock,
Tossing you back and forth, says Dariya.
He will thus torture and burn you alive.³⁵¹

Human Life Is Wasted without Devotion

Tum te hat ko kahiye jag men

Who is to be called more unfortunate than you,
Who are engrossed in things other than God?
You let your inner elixir, which brings life to the dead,
burn away.

The One who created your body and life,
and granted that intellect
Which brings you glory and fulfills your ambitions –
Forsaking His Name which dissolves all sins,
You worship ghosts and evil spirits
Who are themselves doomed to destruction.

The lamp is burning within you, says Dariya,
Look at it by removing the veil.
This is the path of Saints.³⁵²

Bhakti binu chāro pan gujare

All the four stages of your life were spent without devotion.
Childhood, adolescence and youth passed away,
And even in old age you have not changed your ways.

You raise goats for the pleasure of the palate
And take delight in eating these poor creatures.
Nights are spent enjoying the company of prostitutes,
And the luster of life is burnt due to them.
Putting on impressive dress
And accompanied by personal attendants,
A host of whom gather around you,
You go hunting wild animals,
taking dogs along with you.

Human Life

Intoxicated with the passion of Maya, you ride on a horse
And you speak arrogant words.
Whenever you hear the praise of Saints
You lose your temper and burn with fury.

Engaging in falsehood, you recite scriptures in vain;
You thus end your life in useless ramblings.
You are pierced within by a trident*
And are entangled in thorns.

You never had kindness and compassion even in dreams;
Now your body is being burnt in the fire.
Your heart was full of deceit, says Dariya;
You have now fallen into the hands of Yama,
Who will take account of your actions.³⁵³

Sādhō mamitā mad hai bawarā
O holy man, the foolish one is intoxicated with attachments.
The ignorant one does not heed any instruction;
He will be pushed down further to suffer punishment.
When he is born as a four-footed animal with two horns,
He will run after hay and grass.

Passers-by along the way or in the market will notice
That a new ox has been bought.
Tied with a tether of jute fibers connected with a rope
passing through his nostrils,
He will be looked upon by people as a fine, well-built ox.

* A three-pronged weapon symbolizing the threefold suffering of the world.

Human Life Is Wasted without Devotion

In the morning he will be let loose
And he will go to graze with other cattle.
The farmer will then put a yoke upon his shoulder
And connect the yoke with a rope to a heavy plough.
The ploughman will put pressure on the handle of the plough,
And complain that this white-looking ox
is really a sluggish one.

When his body has grown old and his teeth are worn out,
It is hard for him to eat to his fill.
But the ploughman will jab him with a pointed goad,
slash him with a stick
And complain as to why he does not keep running.
When he will move alone, crows will peck at him;
He will then be in great pain.
Thus the person devoid of devotion, says Dariya,
Drags his body like a living corpse.³⁵⁴

3

The Lord Is within Us

God Is Reflected within the Inner Mirror

God resides within our body. He is clearly reflected within our inner mirror. One fails to see Him because the inner mirror is obscured by blemishes and rust. When these blemishes and rust are removed through the technique imparted by the Satguru, the mirror is made clean and the Lord is revealed clearly within.

Just as the blind cannot see the sun, the one devoid of inner sight cannot see the luminous Lord residing within. The musk is within the deer and yet he searches for it all around in the grass. Ghee is contained in milk, yet it can be brought out only through the proper method and procedure. Likewise, by following the proper discipline of the Satguru, one can manifest the indwelling Lord. With the grace of the Satguru, a person who is like a dirty black piece of iron is transformed into a pure white swan. Having learned the art of dying while living from the Satguru, he can dive deep into the ocean of divinity and obtain priceless gems and pearls of inner experiences. The

The Lord is within Us

collyrium* of the Guru's wisdom removes the blemishes of the inner eye and enables him to see the Lord face to face within himself.

The Lord is not separate from the body, says Dariya;
All is contained within the body.
One obtains the Lord through the proper spiritual technique;
Without the proper technique nothing is obtained.³⁵⁵

The one who practices the spiritual technique
Sees the Lord face to face.
The splendor of the three worlds
Is contained within the body.
Looking at them none has found their end.

Wondrous is the Creator, who has designed this body.
The human form is the top of the whole creation.
You are the beautiful mirror, O brother;
The Lord reveals His Form within you.³⁵⁶

See the path with the eye of the heart –
The Lord is revealing Himself within you.
This is the manifest glory of Nam.
It is due to lack of love and devotion
That the Lord seems far away.³⁵⁷

Why don't you find the Satguru,
Who will show you the Lord?
What do you gain in the intoxication of Maya
And in consuming the poison of sense pleasures?

* Collyrium is a kind of mineral wash used to cleanse the eyes. The mystics use the word metaphorically, to convey the power of the Word to bring sight to the spiritually blind.

God is Reflected within the Inner Mirror

Maya is the wine dealer in this world
Who makes the world intoxicated
by serving wine and spreading delusion.

Find the Satguru and be steeped in His love.
You will attain the state of a true devotee
and be a pure white swan.
Thoroughly rub the rust off the inner mirror
And purify your heart, giving up hypocrisy and deceit.

See the banner of Nam with your inner eye,
Where the refulgence of light glitters gloriously.
When purity prevails within the heart,
Then a pure Light burns there all the time.³⁵⁸

He whose inner mirror is corrupted with rust,
That unfortunate one cannot see the image of the Lord.
As the sun shines brilliantly
But the blind cannot see its brilliance,
So the path is clear and straightforward,
But the eye sees it not, being covered with a membrane.

What fault is it of the sun and the path?
It is the blind one who lacks sight.
The sun cannot make the blind see,
Nor can the path make the blind walk on it.³⁵⁹

God shines clearly as the polar star;
His splendor is spread behind the inner veil.
Search for the Saint, the remover of the rust,
Then cleanse all the rust of your mirror, O brother.
As the mirror of your heart is gradually cleansed,
Its light and luster will increase day by day.³⁶⁰

The Lord is within Us

Keep on rubbing persistently
And remove all blemishes from the mirror.
As the blemishes are removed, it becomes lustrous
And all wisdom is reflected in it.³⁶¹

Let your heart be the mirror –
Within it will be seen your unparalleled home.
Your true home is visible in this mirror,
And therein is seen a refulgent Form.³⁶²

This Form comes to the sight of the Lord's devotee
Who is steeped in the love of the Satguru.
As the bee is absorbed in the lotus,
So is the devotee absorbed in this Form,
Giving up all conventions and delusions.³⁶³

The Lord is my beloved,
Who is close to the heart of the lover.
He is seen in each heart,
In each heart His palace is alike.³⁶⁴

I have told you again and again,
He is seen close by, although He seems far off.
The One who has built this house [the body]
Dwells within it and is ever present there.³⁶⁵

See the manifestation of the Lord within the heart, says Dariya.
By using the collyrium of Guru's wisdom,
By contemplating on his holy feet within the heart,
One can have easy access to the goal of the inaccessible path.³⁶⁶

The all-pervasive Lord is ever present, O brother,
But He is not seen, as the mind is filled with blemishes.

God is Reflected within the Inner Mirror

He is within you and me – reflect and see Him,
He appears as an image appears in a mirror.

With His appearance a refulgence of purity prevails,
And Kal, the mind and evil thoughts are automatically dissolved.
Surati finds Him and Nirati enters into Him,
Thus the knowledge of the Supreme Lord is attained.³⁶⁷

The musk is within the deer,
But he searches for it outside in the grass
 instead of searching within himself.
He runs back and forth,
Wondering where the fragrance comes from.
The fragrance is nearby
But he knows it not.

Caught by delusion, he roams about.
So do all people wander in pilgrimages and outer observances.
If you wish to obtain your own true home,
Then find it by looking within yourself and dwell therein.³⁶⁸

The true Lord resides within this body.
Recognize Him through the manifestation of true love.
By churning this body
And by entering within yourself,
See the manifestation of the true wisdom.³⁶⁹

Milk as it first appears is known to all,
But the scent which permeates the milk is hardly known.

When milk is boiled on the fire,
And by adding buttermilk it is turned into curd,
Then by churning it with the churning stick,

The Lord is within Us

Raw butter is obtained.
But even by taking the raw butter,
The scent is not found.

When this raw butter is heated and purified,
Then the sweet scent becomes manifest.
Likewise, a wise man churns within the body for knowledge;
Attaining true knowledge
He is never engrossed in the world.³⁷⁰

Surati and Nirati are the two sides of the churning rope
And the body is like the vessel.
Within it does grace descend, whereby the curd is prepared.
With its steadiness, the curd is fit to produce the ghee.³⁷¹

Reflect within your mind:
This body verily is a pond –
Search within it for your true Lord.³⁷²

The heart is as it were an ocean, says Dariya,
Saints have described it as such.
But only when the holy feet of the Satguru are found
Can one demolish the pride of Yama.³⁷³

In this ocean are gems and rubies.
He who dies while living
Dives into it and obtains them.
He brings them out and sees them.
All those who are privileged to see them sing his praises.³⁷⁴

The heart, says Dariya, is an ocean,
Inaccessible, unfathomable and boundless.
All is within you and you are within all –
Only a Saint knows this secret.³⁷⁵

Nikat lāl nain manb dīsāt

The Lord is nearby
And is seen through the inner eye.
While residing within the heart,
He is considered far off and hard to see.
The restless deer is lost in delusion –
Knowing not the musk within,
He searches for it in the grass.

When the heart is absorbed in the Lord
As the moonbird in the moon,
All other spectacles fade away.
Blessed indeed are all the devotees of the Lord
Who eat the delicious immortal fruit to their fill, says Dariya.³⁷⁶

Makka Madīn eh dil ke bīch

The holy places of Mecca and Medina are within this heart.
Look within it and you will find them there.
The inner moon is the luminous lamp,
In the light of which the lover finds the Beloved.

A great rejoicing goes on within the inner garden
And the sight of the dear Beloved pleases the heart.
One thus enters the abode of the Lord
And serves at his door as a true Saint.³⁷⁷

Ab tum dil kā muruchā dhovo

Clean off now the rust of your heart.
Your life is engaged in playing outside;
Turn it inside so that you may not have to weep later on.
Cut the knot of your bundle of deceit
And perform your ablution by entering within.

The Lord is within Us

Impurities are washed away by making ablution in the Triveni,^{*}
Where there is pure water.

The deep dark color of the mind is cleansed
by applying the soap of Truth.

Thus when the black crow turns into white
You will obtain the status of a holy swan.

Your heart is absorbed in the most beautiful form of the Lord,
It will not be sullied any more by impurities.

There the musical instruments are ringing
And the Unstruck Divine Music is played.
Cleanse your inner mirror day and night –
It will reflect the pure light.

You will realize all the inaccessible paths
And you will not come again to the ocean of the world.
The lotus feet of the Satguru are truly real –
Be dedicated to those feet.

When you are absorbed in the practice of true love,
You will catch sight of the door of the true Lord.³⁷⁸

Eh sabh kahat āpe āp

One speaks of attaining all spiritual treasures
within one's own self.

Those who do not know the secrets of immortality
Are assailed by threefold miseries.

By eating food and drinking water
They fatten their bodies like inflated leather bags.
But the body is soon to be destroyed
And reduced to dust after death.

* The confluence of the three inner currents of Irra, Pingala and Sushumna.

The Soul's Inner Journey through the Sound Current

The seven oceans and the nine esoteric currents
are found within the body;
One can find pure water within it.
With your vessel full of water, drink to your fill.
Why do you go out thirsty?

The Lord has built His temple within you,
And the Sound Current has been made the way leading to it.
Carry on all your transactions within the body.
Why do you go out in worldly markets in search of God?

Who is high or low here?
The only difference here is between a Guru and a disciple.*
The Lord resides in all, including a dog or a swine.
Who is then noble or ignoble?

Forsaking the Lord, people are engaged
in the remembrance of Kal,
Who has set the snare.
Thus due to lack of knowledge
The purpose of their lives is defeated,
And they fall into the ocean of the world, says Dariya.³⁷⁹

The Soul's Inner Journey through the Sound Current

With the help of the holy Sound imparted by the Satguru, an aspirant enters within himself and undertakes his inner journey. He follows the path of love and offers his head as a sacrifice to the Satguru. In other words, he effaces his egotism and carries out the instructions of the Satguru in complete obedience.

By making his mind steady, he makes the soul enter inside through an extremely subtle inner point of focus referred to as

* God being manifest in the former and hidden in the latter.

the eye of the needle. By means of the faculties of hearing inner sound and seeing inner light, the soul automatically begins to ascend to higher regions. The path is extremely subtle and the journey is arduous, but with implicit faith in and intense dedication to the Satguru, one steadily moves forward. Turning the outward attention inward, when one enters within, one passes through the starry region. The sun and moon then come into sight, and ascending further, he sees the thrilling sight of the thousand-petalled lotus illumined by white gems and pearls. There the Unstruck Divine Music constantly resounds. He then passes through the curved tunnel (Bank Nal) and reaches the confluence of the three streams (Triveni), where he drinks nectar to his fill. Rising still higher, he passes through the tenth door (Daswan Dwar) and crosses the realm of the void (Sunn).

He arrives then at the whirling cave (Bhanwar Gupha) where he swings in ecstasy. He listens here to the melodious sound of the divine flute. Experiencing the gust of fragrance and enjoying the taste of nectar, he realizes that he is essentially a part of the Supreme Lord and obtains a clear vision of the identity of the soul with the Lord, esoterically called 'Sohang.' From here, he is automatically drawn to the supreme realm (Sach Khand), called the hidden or the immortal abode, where Saints eternally rejoice in the company of the Supreme Lord.

He who carries on the practice of the true Sound
Beholds the Truth from the beginning to the end
within the body.

By realizing the true Sound with rapt attention
He attains the status of a pure swan.

Such a devotee reaches the immortal abode

And there he sees mysterious and wondrous sights.

With the bright sun of the Satguru's Sound arisen within,

He becomes pure and can never be touched by blemishes.³⁸⁰

The Soul's Inner Journey through the Sound Current

The Sound pervades all beings,
But people know not its secrets.
Many a yogi and mendicant there are
Who do not have access within.
They do not cultivate inner wisdom
And cannot discriminate
Between the divinity endowed with,
And the one devoid of qualities [sagun and nirgun].
Even if they live in the world
As sadhus for fifty years,
But surrender not their minds to the Satguru,
They will fall into the cycle of the world for crores of eons
And suffer terrible tortures and agonies.
They will not attain the hidden abode.
They can only hope to meet Yama again and again.
Only when they become devotees of the Satguru
Can they be freed from all fears of Yama.³⁸¹

When the mind becomes steady devotion is intensified;
One then catches the true Sound.
One makes the soul enter within through the eye of the needle.
Nirati followed by Surati automatically takes it within.

Seeing the unwritten Nam, one is filled with true love.
Darkness is destroyed
And a downpour of nectar falls from the sky.
One then goes deeper on the path of love
And thereby all his doubts are resolved.
He makes an offering of his head [egotism] to his Guru.
It then hardly matters whatever others speak of him.

It is the written Nam which reveals all secrets;
One obtains the unwritten from the written Nam.

The Lord is within Us

He who understands this is a wise Saint.
Rarely someone recognizes this secret, says Dariya.³⁸²

Entering the cave of the inner sky,
See the manifestation of the boundless Sound.
All the doubts of the world are then removed
And one crushes the pride of Yama.³⁸³

By dwelling upon the Unstruck Divine Music
inner experience opens up,
And with the realization of the Truth
one reaches the other shore.

This realization is beyond the experience
of the three worlds.
It is the realization of the primeval Lord,
the very goal of our love.

This is the fearless realm where fear is destroyed.
One becomes immortal and rejoices forever.

It is the primeval Sound which carries one to this abode,
And it is the Satguru who makes it known.³⁸⁴

There the passage is made through the eye of the needle.
Gems glitter there in the refulgence of light.³⁸⁵

Our path is through subtle regions.
There the inner sight illumines our way.³⁸⁶

The sun and the moon come into sight,
Then they both go down as the soul rises up.
Climbing the peak of the mountain, one finds the Sushumna.

The Soul's Inner Journey through the Sound Current

Irra and Pingala flow below.
From the blooming flower emanates sweet fragrance
And the lotus is filled with nectar, with the manifestation of love.

Therein lies the fruition of spiritual posture,
the foundation of spiritual ascent,
And therein blossoms the thousand-petalled lotus.
Therein surges the unfathomable ocean
Wherein pearls and rubies are strewn.
Stars, the sun and the moon are there,
Seeing which, the inner eye enjoys enormous bliss.³⁸⁷

The lotus blooms in the inner sky
With a thousand leaves and a thousand petals.
Raindrops always fall from the cloud
And the gems and pearls of the region are pure white.
With inverted head one sees there the inverted knowledge
And finds there the ringing of musical instruments.
While sleeping or waking, the melody arises
And one's attention is turned inward.³⁸⁸

Enter then the illumined curved tunnel [Bank Nal]
And see and experience its scent and fragrance.
Drink the nectar of love to your fill
And fill your vessel on the bank
of the confluence of the three rivers.³⁸⁹

Poets have tried to describe it in various ways,
But they could not depict the secrets of the tenth door
[Daswan Dwar].*

* Appellation of the third inner region, which is above mind and matter.

The Lord is within Us

A spiritual fish* alone can have access to the tenth door.
This profound secret is realized only by a rare few.³⁹⁰

The region of the whirling cave [Bhanwar Gupha]
is marked by a rotating swing.
Only a wise Saint can see its gorgeous panorama.
The true Sound indeed is the appropriate imprint,
the authenticated endorsement for entry,
As well as the legal tender and coin.
Let a connoisseur recognize the Satguru
And obtain from him this essential Truth.³⁹¹

The sun and the moon are there in the inner mirror,
And the entire inner sky is illumined by the inner lotus.
The melodious sound of the flute arises in the inner sky.
It is the vibrant soul which plays this tune.
So long as lust is not conquered
This melodious sound of the flute is not heard.

The soul comprehends Sohang in the realm of Sunn,
And sees with its eye the Source of the ceaseless Sound.
The imperishable Form is there in the highest hemisphere,
Where one experiences the fragrance of flowers
and tastes the ambrosial nectar.

The soul then reaches the Source of Sohang,
Seeing which blooms the inner lotus.
Who other than the Satguru can explain this secret?

* The journey through the tenth door is steep and difficult, like swimming against the current of a river. A fish, however, loves to swim against the current. Hence, an aspirant who passes through this difficult region is referred to as a spiritual fish.

The Soul's Inner Journey through the Sound Current

He alone can reveal the hidden Nam.
If one obtains the true Nam, the Source of the soul,
He will cut asunder the snare of Kal.

Whenever Kal appears with his noose,
The wise one will display his sword of wisdom.
Hold fast to your sword of wisdom
And take refuge in the holy feet of the Satguru.
Kal will beat his head in frustration
And you will come to reside in the hidden realm.³⁹²

How can you control the wind-like mind?
Practice the real discipline of the Sound Current,
Thereby you will have access to the ultimate realm of Akah,
Where pearls are spread in abundance.
The ocean of spirituality is inaccessible and unfathomable –
Therein lie the mines of gems and rubies.
If one finds a Jeweler [a true Master],
One will receive from him the knowledge of the true Sound.³⁹³

Santo ehun amar ghar jaiyai

Thus you can go to your immortal home:
Sacrificing your body and mind, plunge in with faith;
You will then obtain the immortal fruit.
Control all your lust, anger, greed, pride and craving,
And plunge into the Sound Current of the Satguru,
abandoning desire for the opposite sex.

Going upside down through the curved tunnel,*
Catch hold of the incessant Sound
And make the sky-cave your home.

* Bank Nal, a 'passage' between Sahasdal Kamal and Trikuti, the first and second inner regions.

The Lord is within Us

Between the lower and higher sky
The soul will behold Sohang with its inner eye.
There white clouds shower pearls in abundance
And there burns a lustrous light.

The perfect Lord of utmost purity manifests Himself there.
One cannot thereafter fall into the ocean of the world again.
There one reigns in bliss, rejoices on the majestic bed
And partakes of divine butter and nectar.
With the grace of the Satguru, says Dariya,
One abides in the company of the Lord.³⁹⁴

Dharu dhīr gambhīr agam men gai

Enter the deep and impassable region with patience,
And be absorbed in it as a bee in the lotus flower.
You will catch sight of this region through your inner eye.
Never turn your back and be one-pointed in your love,
as the moonbird is for the moon.

When the door opens, you will see the boundless Akah
beyond Irra and Pingala.
Your home which baffles speech is within the inner mirror.
You will find it when you rise in the sky with inverted attention.
Then the darkness is removed, the light arises,
The night is over and the day begins.
Then one finds the eternal unwavering Sound;
The divine moon then does not diminish.

With the grace of the Lord, one comes to discern and recognize,
And sees his home within as the lamp is lighted.
Inaccessible indeed is the ocean of spirituality, says Dariya;
A Saint alone can play in it with utmost majesty.³⁹⁵

Some Glimpses of the Inner Journey

The body is like a lake wherein three esoteric streams referred to as the Ganges, the Yamuna and the Saraswati merge. The soul is purified by bathing in the confluence of these three streams called Triveni and is delighted to see and hear wonderful sights and melodies of the inner regions.

The inner sky is adorned with its sun and moon and is illumined by lustrous lamps in the light of which pearls, gems and rubies beautifully glitter. The purified soul referred to as a swan (hansa) enjoys celestial pearls, experiences the captivating fragrance of the higher regions and rejoices in the shower of nectar. Along her journey she hears various enchanting sounds such as the sound of crickets, the thundering of clouds, the playing of lute or violin, the flute and the divine vina, a stringed instrument. Enjoying these thrilling sights and the melodious music, the soul ascends higher and higher, and finally reaches the immortal abode, which is an ocean of bliss. There she rejoices eternally in the company of the Supreme Lord and her miseries come to an end forever.

Reflect and see within your mind: this body is a veritable lake
Wherein merge three rivers of beautiful currents.
On the left is the divine lake [Mansarovar]
Wherein the group of swans rejoices.
They feed on pure and beautiful pearls
And their heads are illumined by glittering crown jewels.³⁹⁶

There is the water of the Ganges and the Yamuna
On the bank bordering Trikuti.
There is the pure current of the river Saraswati.
One drinks the water with the exuberance of love.

The Lord is within Us

There is resounding thunder in the sky
And the splendor of the downpour of rain is all around.
Drops keep on falling there
And one rises from the earth with inverted attention.

There is the chirping sound of crickets.
Passing through the sounds of musical instruments,
One reaches the peak of Sunn,
Where the melodious lute is played.

One then reaches the region
Where the vina is played day and night.
Only a brave Saint can reach there.
With the divine eye one beholds there the white banner
Whereby all delusions are destroyed.³⁹⁷

Abandoning strife and suffering,
One attains the Supreme Lord,
Who is revealed like the moon.
Entering the sky where there is
 an incessant downpour with thunder,
One is intoxicated with ecstasy.

Drops fall incessantly in the cosmic plane of Brahm.*
One cannot reach here by following a faulty path.
Here one becomes free from blemishes,
Shedding the evil thoughts of a crow.
Such a one is not caught in Kal's game.³⁹⁸

* Here Brahm refers to the Supreme Being.

Some Glimpses of the Inner Journey

Gyān kā ghorralā sūnya men dauriyā

The horse of wisdom races in Sunn.
It is in Sunn that the soul recognizes herself
And catches the true Sound.
This body gives rise to karmas
Which involve us in delusion.
It is by transcending the body
That one's inner vision is illumined.

The light is manifested,
The pure fragrance arises
And the bee [the soul]
 is intoxicated with the sweet fragrance.
Absorbed in the sound of the flute,
The soul merges into the Beloved.

The chirping sound of crickets
And playing of the lute
 are found there in the inner sky.
The sky thunders constantly
And drops fall incessantly.
It is a unique state not mentioned in the Vedas,
 nor known to priests;
This is a boundless hemisphere,
 unfathomable and endless.
Rarely, through proper technique,
 can someone cross it.

It is known only to the connoisseur [Satguru]
And to those to whom he reveals it.
Gems, diamonds and all the light are shown by him close by.

The Lord is within Us

It is only an intoxicated devotee, a lover of the Saint,
Who will practice such a discipline of Sound Current,
says Dariya.³⁹⁹

Trivenī Trikutī Bhanwar Gonphā men

Turning the attention inward, the holy aspirant
Traverses the realm of the twelve-petalled lotus,^{*}
Triveni, Trikuti, and the whirling cave.
The secrets of the six inner centers are revealed to him,
And the soul travels from the eye center
through the central path called Sukhmana.

Dwelling within the eight-petalled lotus,[†]
The bee [the soul] is fully absorbed in love within.
The refulgence of light glitters brilliantly,
And the soul is intoxicated
with the incessant downpour from the sky.

On the way, one comes across gems, pearls and diamonds
And enjoys the surging waves of the inner ocean.
The swans [pure souls] partake of the pearls
And rejoice in the bliss of the divine lake.

The realm of the immortal Lord is decked with lustrous gems.
The souls there sing the glory of the fearless abode.
They reside in the ocean of bliss, says Dariya,
And never again come back to the ocean of the world.⁴⁰⁰

* The twelve-petalled lotus, which is on the right side of Parbrahm, the lord of the third inner region.

† The eight-petalled lotus is the abode of Parbrahm, the lord of the third inner region.

Some Glimpses of the Inner Journey

Amar voe brīchh hanhi

The branch of that immortal tree is laden with flowers,
And with their exotic fragrance
the bees [souls] are intoxicated.
The bees are absorbed in drinking
the nectar of love with delight.
Yama is subdued and his dreadful force
cannot come near the bees.

Their hearts are immersed in inner contemplation;
They behold the luminous crossroad within.
They catch glimpses of the state of nirvana within;
They enjoy pure fragrance and are adorned
with splendorous spiritual canopies.

With the sky overcast with clouds
and showers pouring forth amidst thunder,
The lovers are absorbed in the Beloved.
Seeing from the beginning to the end,
they give up false entanglements
And behold the Lord every moment with their own eyes.

Follow the wisdom of the Guru,
Contemplate on the true Lord
And give up pride, else you will go to hell.
Listen, O brother, get rid of the deceit of your heart.
The Saint will then manifest the true knowledge,
says Dariya.⁴⁰¹

Tab bhaevo Amarpur rāj

Then one obtains the immortal kingdom of the immortal abode,
While the luminous Light burns within.

The Lord is within Us

The purpose of that human form is virtually accomplished,
Wherein resounds the enormous thunder of clouds.

The peacocks shriek joyfully on the mountain
And crickets chirp within.
The lightning flashes with thunder peals from dark clouds
And an incessant downpour falls from the inner sky.

The army of Kandrap tumbles,
And the house of delusion is torn asunder.
The bird [the soul] flies up to the top of the tree,
And is delighted to see the splendor of the sky
 wherever it casts its eye.

The river flows in an upsurge to the higher heavens,
Reaching the Source of the lotus where bees hum.
The branches, leaves, flowers and fruit of it
Are all illumined with lights.

It is the Saints, says Dariya,
 who reach the culmination of the spiritual Truth,
And being absorbed in it, show us the true path.⁴⁰²

The Necessity of a Living Master (Satguru)

Satguru, the Manifest Form of God

Out of compassion for suffering souls, the Supreme Lord assumes human form and comes to this world as a Satguru to take souls back to their blissful abode. For countless eons, He has been coming again and again on His mission of mercy. By teaching the technique of the Sound Current, He enables souls to free themselves from impurities, go beyond the three worlds, the domain of Kal, and enter the fourth plane (Sat Lok), the immortal abode.

One must therefore seek a living Satguru, the Satguru of one's own time, and surrender oneself to him completely. He is none other than the Supreme Lord in the human form. Only through his grace and guidance can one's inner eye be opened and the inner refulgence of light be seen. The Satguru is the ladder whereby one can climb to the immortal abode.

The Satguru appoints his successor or successors to carry on his mission of mercy before he gives up his mortal body.

The Necessity of a Living Master (Satguru)

His mission is thus carried on from generation to generation. As long as the discipline of the Sound Current remains pure and uncontaminated by outer ritual and dogma, his mission continues to be fulfilled. But when the Sound Current is mixed with dogma and ritual, the line of succession becomes useless and the Lord again finds a new line of Satgurus. Thus the Lord's mission of mercy is carried on at all times. One must not therefore mistake the Satguru for a human being, for he is essentially the Supreme Lord Himself. Only by means of dedicating one's body, mind and wealth to the holy feet of the Satguru can one cross the ocean of the world and attain the supreme abode of eternal bliss.

The boundless Supreme Lord
 who is in the beginning and the end
Has descended to this earth.
Eon after eon He has been coming
 to impart wisdom to you.
Understand His teachings
And be immersed in His wisdom.⁴⁰³

He is immutable, indestructible and is not subject to decay.
He is the true Lord, the supreme Creator.
He comes to this world to save souls,
And emancipating them from bondage,
He takes them to His abode.⁴⁰⁴

The Satguru comes from that abode;
He is the manifest form of Sat Purush.
In the family of the pure souls emanating from the Lord,
He is the crown jewel
Who has come here to impart His message.

Satguru, the Manifest Form of God

Many travelers are there along the way
Who follow the lead of their own intellect,
But as they know not the teachings of the Satguru,
They are doomed to be lashed by the messengers of Yama.⁴⁰⁵

Seeing the torture and agony of souls,
The Satguru proceeds to this world.
But souls here are imbued with the color of the mind;
This is a somewhat incomprehensible tale.⁴⁰⁶

The Satguru abides in the realm of Truth,
From which he has come in the guise of a man.
Coming into the world, he awakens souls
And sings the glory of the true abode,
Which he alone knows.⁴⁰⁷

He comes to the world as an incarnation of the Word
And, assuming the human form,
Sings praises of the Lord's glory and majesty.
Through his incarnation,
You obtain the privilege of seeing the Lord,
And he conveys to you the divine message.⁴⁰⁸

I have come to this world
To fulfill the mission of a Saint, says Dariya.
Whosoever dedicates himself to the Sound Current
Goes beyond the three gunas of Maya.⁴⁰⁹

The abode of the Satguru is beyond the three worlds.
Yama cannot even touch the hair of a person
Who thoughtfully follows the Satguru.⁴¹⁰

The fourth plane is the immortal abode.
The three worlds are within the reach of Kal.⁴¹¹

The Necessity of a Living Master (Satguru)

Understand it well and be in the service of a Saint.
In him one worships the Lord of the entire world.
Blessed is the village where a Saint resides;
That indeed is the day-to-day residence of the Lord.

A unique fragrance prevails around his residence;
One truly rejoices in the proximity of a Saint.
The Saint is truly the Lord, the almighty, the wise;
Vices are discarded through contemplation on him.

By the touch of a Saint, like the philosopher's stone,
Copper is transformed into gold.
None will call it copper any more.
The Saint is indeed like the philosopher's stone;
One must know him to be one with the Lord.⁴¹²

Offer your body, mind and head before the Satguru.
He will show you the Immortal Form,
As he is truly the Lord Himself.⁴¹³

Glory to the Satguru, who is the sailor of the ocean of the world.
He comes to the world and saves souls.
His Nam shines with the brilliance of a hundred crores of suns.
Yet one without the inner eye
 sees none of the delightful inner sights.
It is the Lord who has assumed the form of my Satguru.
My doubts are removed,
My eye has seen the refulgence of the Light.⁴¹⁴

One must accept a living Guru;
He is the authentic messenger of the Lord.
Seeing this authentic messenger,
Yama flees very far away.⁴¹⁵

Satguru, the Manifest Form of God

Know this authentic messenger to be true,
And try not to show your own cleverness before him.
Sat Purush is the living Lord
And His own son serves as the ladder.
That ladder is continued through me, says Dariya.

Fakkar Das, Basti Das and Guna Das
Are the ladders proceeding from me.
Whomsoever they appoint as their successors
Will also be known as ladders.
Thus will my line of succession continue.
Take heed of it, and obey this command.⁴¹⁶

Those souls who remain in obedience to these successors
Shall cross the ocean of the world.
How long will this line of succession continue?
Kindly relate it to us in your own words, asks Fakkar Das.⁴¹⁷

Listen mindfully, O Fakkar Das,
I will explain this to you, says Dariya:
As long as the discipline of the Sound Current
is preserved unadulterated,
The line of succession will truly continue.

But when it is mixed with outer rituals
and display of external garbs,
My Sound Current will part company.
My divine essence will depart
And souls will go into the mouth of Kal.

I shall then come to this world
And shall proclaim the teaching of the Sound Current again.
Proclaiming the teaching, I shall found the line of succession,
And emancipating the souls, I shall take them to my abode.

The Necessity of a Living Master (Satguru)

For eons I have been coming
And imparting the teaching of the true Sound Current.⁴¹⁸

The Supreme Being is indestructible and immortal
And I, assuming a human form, speak of His glory.
This is the only distinction
Between the true Being and me:
That the Lord remains immortal and I,
 in a mortal form, expound His wisdom.
Only through the Master as the ladder
 can one reach the true Being;
Without this ladder none can go to His abode.

He who discards this ladder shall go adrift;
Such a one is not destined to go
To the true abode, O brother.
I have written this true message –
Reflect on it, O wise one.
By stepping on the ladder of the true son of God
Go across the ocean of the world.
It is the boundless Lord who is called Sat Purush,
And it is His son who is known as the Satguru.⁴¹⁹

Here [in this world] or elsewhere [in the world beyond],
The water dries up on account of fire, the sun or the wind.
It is only the water of the ocean, the king of all rivers,
Which does not dry up.

I have the privilege to see this ocean,
 who is truly called Dariya, the Guru;
The glory of this ocean of mercy cannot be described.
Imperceptible is this ocean,
 but it can be seen with the inner eye.

Satguru, the Manifest Form of God

Think not that Dariya is the name of a human form.
Recognize this, that the true Being has come
under the name of Dariya.⁴²⁰

Dariya is inaccessible and unfathomable.
His essence lies in the true Name [Satnam].
Poets and sages failed in their attempts to describe Him,
And the Vedas could not measure His depth.⁴²¹

Sāhab kā jor kā bharosā hai

I am confident in my heart of the power of my Lord.
Who can fare well by trying to obstruct my way?
The Lord pervades the heavens and the netherworlds;
He can shake the earth and the sky
And Kal trembles in fear of Him.

As an incarnation of that Lord,
I have come here as His devotee.
He who does not listen to me
Will be made to listen by the Lord.
The souls of the three worlds are in captivity.
Only he will be released
Who is extricated by the Lord.⁴²²

Dhari dhari dhyān samādhī kare ho

By practicing contemplation and meditation on their own,
People do not get a glimpse of the true abode
even in dreams.
But the gracious Lord, the ocean of mercy
who is kind to the poor,
Has sent the Messenger [Satguru] for His souls.

The Necessity of a Living Master (Satguru)

Giving up all delusions, practice devotion to the Satguru
And forget about all rituals, O brother.
You will thereby become fully merged into the Lord
And attain the undecaying abode, the Source of Nam.

He who practices one-pointed devotion
Obtains nectar for his nourishment.
Such a soul is blessed indeed
For he is extricated from bondage by the Lord.

Listen to the true Sound, the Divine Melody, says Dariya.
This is said to be the imprint, the identifying mark
Whereby one finds access to the inaccessible Source.

By taking Satguru, the Lord's son, to your heart,
You will obtain profound wisdom.
The Lord takes such a devotee under His shelter
And keeps him protected from Yama.

This is your sheer grace, O my Satguru,
That whosoever offers you his body, mind and wealth
Is taken by you to the other shore.⁴²³

Satguru, The Sole Savior of the World

The Satguru is the perfect sailor who provides the unsinkable, invincible boat of true Name for crossing the vast ocean of the world. Being essentially one with the omnipotent Lord, he alone has the power and skill to sail the boat safely to the other shore amidst the fierce and treacherous waves of the ocean. None except him can impart the true technique of the Sound Current, which is the only way to take one to his immortal abode.

Satguru, The Sole Savior of the World

The Satguru knows no defeat. Even the dreadful Kal is at once subdued by his sight. Owing to his fear, Kal never touches the disciple of the Satguru. The Satguru destroys all delusions and clears off karmic accounts of crores of lives, seeing which, Kal weeps and wails in vain. Anyone who takes refuge in the Satguru is sure to reach his immortal abode. All that needs to be done is to practice the technique of Nam imparted by the Satguru with love and devotion, and to dedicate oneself to one's Satguru in utter submission.

Just as a mother continues to love and nourish her baby even if the baby pulls her hair and scratches her with his nails, so also does the merciful Satguru stand always ready to protect his disciples despite their follies and blemishes. The soul without the Satguru is like an utterly helpless bird, devoid of eyes, wings and feet. But the Satguru having once accepted anyone as his disciple can never leave him unprotected. He is honor-bound to save all his disciples. He has the power to turn a filthy crow into a pure swan, a heinous sinner into a pious saint. All religious practices, penances, contemplation and the repetition of holy names without love and devotion to the Satguru are simply barren and fruitless. One is saved only through the grace and guidance of the Satguru. Therefore, it behooves a disciple to sacrifice his all to the merciful Satguru and sing his glory with utter humility and dedication.

Unfathomable and unnavigable

is the water of the ocean of the world.

What sailor can hold there the rudder of the boat?

If you could realize this situation now,

You would take early refuge in a wise Guru.

If you could obtain the Sound Current from the Satguru,

You would be able to cross the water of the ocean of the world.

The Necessity of a Living Master (Satguru)

There can be no release without the Sound Current,
And without Satguru none can go to the other shore.

If one gets hold of the Source [divine Sound],
One can know the inner secrets of the body,
And if a Satguru is found,
He will disclose the Sound Current.⁴²⁴

Delusion is destroyed by the true Sound,
If a perfect Guru is obtained.
None can go to the other shore without a Satguru;
The world is rotating in delusion.⁴²⁵

The Satguru is the reservoir of the true Sound,
Which purifies the body and destroys all troubles.
Dharmrai* does not come near a soul awakened by a Satguru.
Such a soul goes to the hidden realm
And partakes of the immortal fruit.
If such a Guru is found,
Then alone will the soul go to the hidden realm.⁴²⁶

Such is the order of the Supreme Creator, O brother:
Attain the wisdom of the Satguru with one-pointed attention.
Yama cannot do any harm
to those who take shelter in the Satguru.
Know it for sure that they will attain salvation.

Anyone who boards the boat of the Truth
Will go beyond the three worlds.
When various waves and tides rise,
The Sailor firmly holds the disciple aloft.

* The lord (*rai*) of judgment (*dharma*) who dispenses karmic accounts.

Satguru, The Sole Savior of the World

This Sailor is none other than the Creator Himself,
Who is said to be the transcendent and the highest Being.
Such indeed is the perfect Guru who takes one ashore.
He shines in the three worlds like a lustrous gem.⁴²⁷

Let all understand well this definite truth,
That the true Name [Satnam] is the crown jewel of all.
Whosoever boards the boat of the truth
Goes to the realm of immortality.
He is freed from the cycle of birth and death
And abides in the eternal and immortal abode.⁴²⁸

Without the Guru, the ocean of the world cannot be crossed.
The perfect wisdom of the Guru is the true boat.⁴²⁹

Niranjan* himself has expanded this whole universe,
And has introduced here the entangling net of rituals.
This threefold world is Niranjan's domain.
Yama has stationed fourteen guards here.
No souls are allowed to pass through them.
They burn the sinners to ashes halfway through their journey.
When the Lord assumes the human form,
He shows the way to the true abode [Sat Lok].
Yama is vanquished by the true Name [Satnam]
And he drops his staff.
Souls then proceed to the immortal abode;
Saints never return defeated.⁴³⁰

The tyrant Yama does not torment him
For whom the message comes from the primal Source.
He who bears the Lord's imprint and carries the divine passport,
From him Yama remains at a distance and never draws close.

* An appellation of the lord of the first inner region.

The Necessity of a Living Master (Satguru)

He cannot display his deceit and power to such a one.
It is because of the Lord's command that Yama remains in fear.
When the soul turns toward her Beloved,
The Beloved also turns his loving attention to the soul.⁴³¹

So long as the Satguru, the true benefactor, is not found,
Kal continues to play havoc.
Search for the Satguru so that you may be spared,
Else Kal will always hover over your head.⁴³²

Whosoever obtains the divine passport from the living Satguru,
Present in the world as the manifest form of the boundless Lord,
Is taken by the Lord under His protection.
The Lord cuts the snare of the wicked Kal
And keeps such a devotee in His own home.

This assertion of mine is definitely true, says Dariya.
Whosoever accepts the Satguru's teaching
And practices the discipline
Is taken to the other shore.
Karmic accounts of crores of lives are destroyed
And one is freed from the agonies and tortures of Kal.

The Supreme Lord is truly almighty, O brother;
Kal always fears Him.
Kal cannot display his power before the true Lord;
He gives up his fury and offers his entreaty.
He is then not seen with his bow and arrows;
He beats his head in remorse.
Kal does not boast of his power before him
Who is in obedience to the true Command.⁴³³

Satguru, The Sole Savior of the World

The tyrant Yama has involved the world in futile exercises,
And the world performs hypocritical rituals.
But when Yama sees someone obtaining the divine secret,
He moans and moves away.⁴³⁴

If the Satguru becomes one's Guru,
He removes all doubts.
He is ever transcendent and untarnished,
And he clears all karmas and frees one from Kal.⁴³⁵

When one comes in contact with a Satguru,
All his worldly delusions are destroyed.
The Satguru utters words of profound wisdom –
One must accept his saving gift gratefully, says Dariya.
All souls awakened by Him reach their home.
The ocean of the world is unfathomable, says Dariya.

Board the ship of the Satguru.
By letting your soul board his ship,
You will go to the blissful kingdom and rejoice.
The soul can reach there by means of the true Sound Current,
If she finds the Satguru as her guide.
Giving up the delusions of the world,
She must dedicate her heart to his holy feet.⁴³⁶

When one is firmly established in the essential inner Sound,
Then the Satguru reveals divine secrets.⁴³⁷

One remains rotating for crores of eons
In the cycle of eighty-four.
Without obtaining knowledge [from the Satguru],
one can never be released
And will go astray again and again.⁴³⁸

The Necessity of a Living Master (Satguru)

In the end, it is the practice of the Satguru's discipline
Which comes to one's rescue.

On giving up one's body, one reaches one's true home....

It is indeed true; think it not to be false.

Those who think it to be false

Are tortured at the hands of Yama.⁴³⁹

Listen, O holy ones, says Dariya:

Be dedicated to the lotus feet of the Saint.

Thereby you will not come again to the ocean of the world;

Such is the discipline of the Satguru.⁴⁴⁰

By being dedicated to the holy feet of the Satguru

One catches hold of the true Nam,

And, developing love and devotion,

One attains deep knowledge

And goes to the truly immortal abode.⁴⁴¹

So long as the Satguru is not found,

One cannot be united with the assembly of swans [pure souls].

However much one may boast of one's renunciation,

One remains after all an impure crow.⁴⁴²

Without a Guru, there is no sense in doing

repetition of holy names, penances and contemplation.

One must hold fast to the Satguru's holy feet,

the destroyer of fear.

The Guru's wisdom is the veritable boat

in the ocean of the world.

Before the refulgence of the Guru's grace,

the mind loses its power.

One obtains the Guru's holy feet by being absorbed

in his love with utter submission.

Satguru, The Sole Savior of the World

In the mirror of one's heart, the Guru's grace descends,
And one blissfully sings his glory.

Even if a baby pulls his mother's hair
and scratches her with his nails,
The mother never abandons the baby.
Such is the love of the Saint,
With which he bestows happiness on us
And protects us as his children.

Pray, look not for my virtues and vices,
But simply hold me by the hand,
entering my name in your register as your slave.⁴⁴³

What can the bird [the soul] do
When its eyes are lost, wings are torn,
And it has become lame with broken legs?
How can it reach its destination?

I am here in this world, O my Satguru;
Pray, come to my rescue.
Kindly save me this time –
My heart is dedicated to your holy feet.⁴⁴⁴

Sādhō Satgur gur hitakārī

O holy ones, the Satguru is the true Master, a real benefactor.
Once he holds anyone's hand, he never lets go,
But extricates him from the captivity of the world.

Whether one is a *brāhmin*, *kshatriya*, *vaishya* or *shūdra*,
The Guru imparts knowledge to all.
Let no one be proud of one's caste
If one cherishes devotion.

The Necessity of a Living Master (Satguru)

What is the difference between you and me?
Our bodies are entirely the same
 and the same blood flows within all;
All are born in the same way.
How else have you come to life?
Accept someone as your Guru
 after thorough observation and examination;
Then you should sit firmly in the boat.

False gurus in this Iron Age are great manipulators;
They have spread networks of deception.
These fools have no knowledge of the dangerous voyage.
How can they sail safely to the other shore?
The boat will be trapped in the dreadful whirlpool of the world;
It will be a terribly agonizing situation.

Like a Persian water wheel
 whose containers dip and pour one after another,
One keeps on rotating in the cycle of birth and death.
It is only through the grace of the Satguru, says Dariya,
That one comes to see the Lord and attains true emancipation.⁴⁴⁵

Dhanya Satgur sat sabd bichārā

Blessed indeed is the Satguru
Who imparted the technique of the true Sound Current,
Who transformed the human into a divine being
And destroyed all defilements.
He removed vices, destroyed all sins
And shattered pride and egotism.
Divinity was awakened,
The refulgence of light arose
And nectar began to rain down.

Satguru, The Sole Savior of the World

He saved me from drowning in the ocean of the world;
He indeed is the sailor of the worldly ocean.
He destroyed the fear of old age
 and the suffering of human life,
And took me to the other shore of the ocean of the world.
My Master truly is the ocean of mercy,
Who burnt up crores of my agonies.

Being freed from impurities, I am absorbed
 in the contemplation of the ultimate Truth;
The tyrant Yama suffered a terrible defeat.
I assumed an immortal form and reached the realm
Where there is no sorrow
And where one is nourished by nectar.

One rejoices there on a bed of flowers
And that realm is illumined by gems.
What simile can one offer
To describe the Lord of that realm?
He is my very life-breath.
My heart is merged into His holy feet;
He is truly the living Creator.⁴⁴⁶

Sādhō Satgur kī balihārī

O holy ones, I am a sacrifice to my Satguru.
The one who recognizes the wise Guru
Dedicates his body and mind to him.
The Satguru transforms a crow into a swan
And pulls the soul out from the ocean of the world.
By bathing in his wisdom,
All impurities are washed off,
And he burns all vices and sins.

The Necessity of a Living Master (Satguru)

Under the snare of Kal,
One wanders around in this world,
Entangled in the dreadful creepers of vice.
But when one looks within one's heart and is awakened,
One is pulled up by a magnet-like divine Sound.

Without that Sound, a living being
is comprised of mere bones and blood
Covered with skin on the outside.
In a moment, life comes to an end
And all our kith and kin are left behind.

But if the disciple follows the instructions
imparted by the Guru
And takes to heart the words from the Satguru's tongue,
Then one's inner eye is illumined
And one finds the Source,
Laden with blooming flowers of immortality.

One then attains the pure swan state
And is rid of the vices of the wicked crow.
Such a one joins the family of the pure swans
And is never lost in the ocean of the world, says Dariya.⁴⁴⁷

Sound Current, the True Technique of the Satguru

The Sound Current imparted by the Satguru is the only way to take the soul beyond the three worlds to the realm of immortal peace and bliss. The first requirement for contacting the true Sound is to develop love and devotion for the Satguru. He alone can unite us with the true Sound, show us our true home within ourselves and enable us to meet our true Beloved face to face. This path of love is extremely difficult, but with

Sound Current, the True Technique of the Satguru

one-pointed devotion to the Satguru and the faithful practice of the Sound Current imparted by the Satguru, one is sure to complete the arduous journey. When one follows the discipline of the Satguru and makes his mind steady, the inner light comes into sight and the inner sound is contacted. Rising stage by stage, one then succeeds in realizing the ultimate goal.

This path can very well be followed by householders. Both husband and wife can practice the discipline in harmony and can strengthen one another's love for the Lord. Giving up worship of gods and goddesses, they must be devoted to the Supreme Lord alone. Leading a truthful life, they should, while standing or sitting, try to be in touch with the inner Sound. With the goad of the Guru's wisdom, the elephant-like mind is finally controlled, and vices such as lust and anger are discarded.

One can see one's true Beloved by rising to the highest region, where only the technique of the Sound Current allows access. Since the path is difficult and the journey long, progress on the path is naturally slow and gradual. But there is no failure on this path, and a disciple is sure to cross the ocean of the world and meet his true Beloved.

Practice the discipline of the Sound Current,
Whose reach is beyond the three worlds, says Dariya.
Have no secret from the Guru;
You will then obtain the truly essential Sound.⁴⁴⁸

If the mind becomes steady,
Then the lamp of the Guru's wisdom is lighted.
All doubts are removed, says Dariya,
And all sufferings are fully eradicated.⁴⁴⁹

When the arrow of Nam pierces the heart,
Then the soul transcends the body
And attains perpetual awakening.

The Necessity of a Living Master (Satguru)

In Nam lies the holy water of crores of pilgrimages;
The clouds generated by crores of rain-gods are there.
Its refulgence is like the light of crores of suns,
And crores of Vedic sages abide therein.

Although crores of learned men
Sing the praise of their knowledge,
None is saved without the Sound Current.
The Sound Current which brings the dead to life
And which emanates from the primal source
Is reflected within the inner mirror
By the automatic repetition of the holy names.

Being satiated with the true Sound Current,
One lovingly sings auspicious songs.
One obtains this Sound Current
When one finds the Satguru.
One then never falls into the ocean of the world.⁴⁵⁰

Having practiced devotion for one life,
When one gives up his body,
He is reborn as a marked soul of the Lord.
By being dedicated to devotion
With body and mind
One develops love for the true Sound.
If one is initiated into my Sound Current, says Dariya,
The purpose of his human birth is fulfilled.

Such a one takes refuge
In the holy feet of the true Saint,
And no trouble can come near him.
He remains immersed in the true Name [Satnam]
And recognizes the wicked Kal, O brother.

Sound Current, the True Technique of the Satguru

I have been exhorted by the Almighty Lord, says Dariya,
To impart this true teaching
In order that souls may be saved.⁴⁵¹

To begin with, resolve to set your foot firmly
on the path of love,
And search for the place
Where union with the Beloved can be had.
You must first develop love for the Satguru
And have faith and confidence in his true teaching.
Only he can show you your true destination in its entirety,
And reveal your true home within your own self.
Have trust for Nam alone in your heart
And discard all other vacillating thoughts.⁴⁵²

One should depend only on Nam;
It is the only hope, the only source of strength,
The only thing on which to depend.
One can rely only on Nam.
Tulsidas therefore begged only for Nam.
Understand this significant utterance of Tulsi, says Dariya.
The heart of the devoted wife
Is dedicated only to her husband.⁴⁵³

Let husband and wife be of one mind
And let them together follow the same path.
The couple will practice devotion
And detachment in mutual harmony,
And cultivating the truth,
They will be absorbed in true love.⁴⁵⁴

As householders living together they remain united,
But they are like separated lovers,
Having intense longing for the true Name [Satnam].⁴⁵⁵

The Necessity of a Living Master (Satguru)

Explain to me, O Lord, asks Dariya:
How can a person preserve devotion in a householder's life?
How can he cultivate all this spiritual practice,
And in what way can he attain the true essence of spirituality?
How can he find release from the snare of Kal,
And how can he go to the hidden realm?

The Lord thoughtfully spoke this word [to Dariya]:
Boundless indeed is my Nam.
Let one hold fast to Nam with one-pointed attention –
Kal can never go near such a person.

Let one merge one's attention into Nam while standing or sitting,
And let one direct one's love to the divine inner sight.
If one bears the Satguru's imprint, his authentic passport
And his spiritual coin for transaction,
One will certainly go across the ocean of the world.

Such a one discards the deception of gods and goddesses
And, being engaged in the true practice,
is steeped in the Lord's love.
Giving up delusion, he endearingly holds fast to the Beloved,
Nurturing the true love obtained from the Satguru.

While standing or sitting he thinks of the Lord
And remains absorbed in the Sound Current.
He takes shelter under the Truth
And thus brings Kal to defeat.⁴⁵⁶

Jogī mo se puchhahu āī

You have come to ask me, O yogi,
So listen: If you do not obtain wisdom in your yogic order,
Vain indeed is your yogic pursuit.

Sound Current, the True Technique of the Satguru

Mental conjectures cannot be of any avail on the spiritual path;
One only ends up going topsy-turvy.

If you try to sail a boat without a sailor,
You cannot but sink with the boat in the middle of the ocean.
I shall impart to you the secrets of the five elements,
Including earth, water, fire, [air] and ether.
I shall enable you to dive deep into your body
And shall reveal its secrets.
You will then turn into a true devotee.

I shall disclose the secret of the Sushumna,
And shall tell you of the place of nectar.
I shall explain to you the path leading to the tree
With the root above and the branches below.

This is the true technique of yoga,
The secrets of which are explained by the Satguru, says Dariya.
It enables the soul to enter the inner regions
By letting the soul pass through the eye of the needle.⁴⁵⁷

Jogiyā jo jukti jānāhī

The yogi who knows the true technique
Is devoted to pure wisdom.
By listening to the inner melody, the attention turns inward
And the blemishless Lord who knows no bounds is revealed.

Engage yourself in automatic repetition of the holy names,
O brother,
And fix your attention steadfastly in the central inner current.
Let your attention be one-pointed
Where Irra, Pingala, and Sushumna merge.

The Necessity of a Living Master (Satguru)

In the inner regions one finds the curved tunnel
and the sixteen-petalled lotus;
The bee [the soul] is absorbed in its fragrance.
There one finds pure nectar and glittering light.
One then in contemplation heads for Bhanwar Gupha.

There one finds an immeasurable downpour of nectar.
It is the state of nirvana, an abode of pure love.
There is thunder above and below in the sky.
The drop [the soul] merges into the ocean of divinity.

Fragrant aroma arises from the blooming flowers,
And with one's divine eye, one sees his true home.
Knowing the inner secrets from the Satguru, says Dariya,
The swans [pure souls] thus reach the boundless abode.⁴⁵⁸

Agam gur gyān se Brahm pahachān le

Through the unfathomable knowledge of the Guru,
attain recognition of the Lord.
Without this recognition,
what can the learned one describe?
Having no ability to recognize,
where can the ignorant one go?
Without knowing his destination,
where can he find a foothold?
Having no divine eye,
where can this soul go?
By looking above and calling aloud for help,
one only loses one's voice.
One goes into pitch darkness,
where thieves steal everything.

Sound Current, the True Technique of the Satguru

Thus the soul has to suffer without the true Sound Current.
Having no path in sight,
people with holy outer appearance wander around;
They find no taste in their yogic practice
and are assailed by diseases.

The whole world is empty; people's eyes are closed.
Only he who opens his divine eye is a perfect wise man.
He indeed is accomplished, a true warrior,
who bravely faces the enemy.
Only such a one finds the Lord within himself
by withdrawing his attention within.
Without the true Sound Current
one cannot go to the other shore, says Dariya.
The ignorant one remains wandering around on this shore.⁴⁵⁹

Hai koi jogī eh mat pāvai

Is there a yogi who can attain the perfection of this discipline,
Who can become intoxicated by drinking the nectar of love?
A true yogi takes his seat on the golden mountain of Meru.*
And subdues the five poisonous serpents.[†]

The dear Beloved is in the inner sky;
There the technique of ordinary yoga cannot reach, O my dear.
Prod the elephant-like mind with the goad of the Guru's wisdom,
And bind it with the chain of the spiritual technique.

* A mountain in the esoteric inner regions.

† The five poisonous serpents may mean the five vices, namely, lust, anger, greed, attachment and pride, or they may represent the five deluding senses.

The Necessity of a Living Master (Satguru)

Be intoxicated by using the intoxicant of Nam,
Which comes gushing again and again within you.
The path is steep; you must move slowly.
The journey will then bring you the jewel of wisdom.
The wicked enemies such as lust and anger will be subdued,
And you will return with victory from the world.

By observing the Satguru's command,
One attains that wisdom which remains with him
whether he is awake or asleep.
There is absolutely no doubt, says Dariya,
That such a one will never fall again into the ocean
of the world.⁴⁶⁰

Marks of the Satguru

The most distinguishing mark of a Satguru is that he imparts the technique of the true Sound Current. Through his grace and guidance, he enables his disciples to see the lustrous inner Light, practice automatic repetition of the holy names (*ajapā jāp*), and listen to the Unstruck Divine Music (*anāhat nād*). Through these means he cleanses souls of their impurities and leads them to their highest abode. He comes to this world with the primary mission of releasing these souls from the snare of Kal. Like a tree or a river whose only purpose is to do good to others, the former offering fruit and shade and the latter providing water to people, a Saint or a Satguru dedicates his entire life to the highest service, namely, redemption of suffering souls.

Being the very manifestation of the Truth, the Satguru leads an absolutely truthful life. In this world full of blemishes, he remains unsullied like a lotus leaf untouched by water. Like a water-fowl which dives into water and yet flies away with dry

wings, a Saint or a Satguru lives an utterly detached life in the world. Ever immersed in the love of the Lord, he is never touched by lust. Being intoxicated with the Lord's love, he keeps away from worldly intoxicants. He lives a life of absolute chastity and contentment. Recognizing fully the treacherous nature of maya, he remains impervious to it. Just as the legendary sky bird (*alal-pakshi*) lays its egg in the sky, and before the egg drops to earth its young one breaks out from the egg and soars high up into the sky, so also the Saint, being the son of the Sat Purush, never allows his attention to fall to the low level of worldly people.

His kindness and humility know no bounds, and his lustrous eyes radiate love and grace, which draw souls automatically toward him.

A true Saint never begs before anyone. He is always the giver and not a receiver. Despite the fact that he is an unfathomable ocean of wisdom, he prefers to be silent rather than to engage in futile debates. He only briefly mentions a few of his teachings to a newcomer. However, he is ready to expound the truth to a genuine and devout seeker. He attaches no spiritual significance to outer robes and conventional styles of dressing. Outwardly, a true Saint and an impostor may dress alike and may live in the same locality, but inwardly they are entirely different. A lotus and a leech may be together in a pond, but while the lotus delights one's heart, the leech sucks away one's blood. A true Saint is infinitely gracious. Like a swan which ignores water and drinks only milk, the Saint ignores one's blemishes and looks only at the soul's intrinsic purity.

The majesty and glory of a Saint or a Satguru are unfathomable and indescribable. Blessed is the place where he lives and blessed is the family in which he is born. By being dedicated to his holy feet, one is freed from the cycle of births and deaths and attains a life of everlasting bliss.

The Necessity of a Living Master (Satguru)

The Satguru is he who imparts the teaching
of the true Sound Current,
Washes off all sins and liberates souls.⁴⁶¹

The Satguru's Sound Current is called the true mint,
Where one finds the authentic coin of the Lord.
Those who make counterfeit [spiritual] coins outside that mint
Are tortured by the messengers of Yama.⁴⁶²

He who obtains the lustrous true Nam [from the Satguru]
Discovers the luminous Light
burning constantly within himself.⁴⁶³

The true Nam is the crown jewel.
Be dedicated to the holy feet of the Satguru,
Who appears in the world as a living Master –
The Satguru brings about salvation of souls.⁴⁶⁴

The Satguru is the embodiment of the Truth,
the wise one, and the supreme Guru;
By the repetition of his holy names, sins are destroyed.
By singing his glory,
one attains the unchangeable and immortal abode
And all worldly delusions are removed.
One is freed from the cycle of birth and death
And one's sufferings of crores of lives come to an end.⁴⁶⁵

The Satguru, the true giver, resides in that abode
Which is beyond the three worlds.⁴⁶⁶

Just as the tree and the water of the river
are for the purpose of doing good to others,
The Saint's nature is to remove others' suffering
and bring about bliss.

Marks of the Satguru

He is ever engaged in doing good to others,
with no selfish purpose whatsoever;
He holds the drowning man by his hand
and pulls him out of water.⁴⁶⁷

He indeed is a Saint [*sant*] who recognizes maya,
Who cultivates devotion and acquires wisdom.⁴⁶⁸

Being ever intoxicated by sweet spiritual nectar,
The Saint never indulges in insipid worldly pleasures.
Abandoning all other dubious pursuits,
He rests peacefully in wisdom.⁴⁶⁹

He indeed is a Saint
Who is adorned with the true Nam, the veritable rosary of gems,
And rides the horse of wisdom.
Knowledge remains empty without this true Nam.
How can the soul tell the beads of the rosary
And carry on automatic repetition of the holy names?

He alone who sees the lustrous gems of the inner region,
Where the light of pure wisdom burns,
And to whom the secret of the inner divinity is revealed,
Is the one who belongs to the class of Sages and Saints.

Realize this wisdom, says Dariya,
By obtaining the secret from the Satguru.⁴⁷⁰

He is a Sage [*Sadhu*] who discards all vices
And leads a truthful life, washing off all blemishes and sins;
He lives in the world like a lotus in water.
While remaining in water,
the lotus remains unsullied by water.

The Necessity of a Living Master (Satguru)

The Sage lives like this
and moves into the world uncontaminated;
By imparting wisdom he renders good to others.⁴⁷¹

A Sadhu is he who is full of pure qualities,
Who kindles inner light and brings about illumination.
Being a true swan [pure soul],
his mind is never sullied by blemishes;
He controls his mind and understands true wisdom.
He is alert day and night,
keeping his bow drawn and equipped with arrows;
Kal cannot cause him trouble.

Lustful women cannot go near him;
They flee from him, seeing his state of ecstasy.
He never tastes hemp, opium or betel leaves;
With his attention drawn within,
He tastes the surge of inner nectar.

His attention is directed to the One
And he sings the glory of the One.
It is only in such a person
That one can find manifest the features of a Sadhu.⁴⁷²

When an aspirant opens the gate,* says Dariya,
Then alone does he become a true devotee or Sadhu.⁴⁷³

* 'Gate' here refers to the tenth gate, Daswan Dwar, which is an appellation of the third inner region. The second region, Trikuti, is said to have an inner citadel (*garh*) having nine open gates; the tenth gate that leads to the third region is closed. By opening this tenth gate one enters the third region. The above mark of a sadhu, as mentioned by Dariya, is similar to what Kabir says in the following words: "Sadhu is he who conquers this fort [of Trikuti], recognizes its nine gates clearly and opens the tenth one." (*Santon ki Bani*, Hindi edition, p.228)

Marks of the Satguru

Without reaching this state,
One is destined to be bound;
Such a one cannot be called a Sadhu.
His feet remain chained
With the terrible shackles of Maya.⁴⁷⁴

A Sadhu is neither a king nor a pauper;
He is a devout practitioner of the Guru's wisdom.
He is ever vigilant
And Kal is terrified of him.⁴⁷⁵

People use the word 'Sadhu' knowing not what it means.
A Sadhu is he who is well aware of the nature of this world.

He is like a rare *alal-pakshi* [bird] which never falls
to the lowly level of the world;
The *alal-pakshi* is unlike crores of other birds.⁴⁷⁶

The chick of the *alal-pakshi*
Breaks out from the egg and is awakened mid-sky.
As an awakened bird, it directs its attention upward,
And soaring up into the sky unites with its family.⁴⁷⁷

A true Sadhu never begs –
He who begs is a clown.
A devoted wife does not go from door to door
grinding others' wheat –
One who lives on grinding others' wheat is verily a widow.⁴⁷⁸

The Saint lives in the world like a lotus leaf on water.
He is ever blissful, wise and detached in the world.
He is like a waterfowl which lives in water,
And yet its wings never get wet.

The Necessity of a Living Master (Satguru)

When curd is churned, it becomes ghee,
But the ghee never merges back into the curd again.
Mixed with the essence of the flower,
Sesame oil turns into perfume.
But this perfume never reverts
To the state of sesame oil again.

Likewise a Saint takes away vices from the wicked forever.
The latter assumes the quality of Nam
And becomes free from blemishes.

He who knows the way to cross
The impassable regions is a true Saint;
Know him to be always a meritorious one.
He is immersed in the automatic repetition
Of the holy names and in the Unstruck Divine Music,
And he gives up worldly delusions and futile wranglings.⁴⁷⁹

This is how the school of the discipline of Saints is continued:
The Saint discloses a little of his knowledge
only on being asked.
If one approaches him with love,
The Saint expounds some of his teachings;
Otherwise he keeps silent.
He first refers to a few saintly utterances,
Which are enough for reflection for the wise.⁴⁸⁰

Whether one keeps his head covered or uncovered,
The Saint imparts his true knowledge to both alike.⁴⁸¹

Just as a swan discriminates between milk and water,
So does a Saint pick up virtues and discard vices.
A holy man and an impostor may look alike in body,
But they are differentiated by the demarcating line of true Nam.

Marks of the Satguru

Blessed is the village where a Saint, the wise one, resides;
Those who live near him have the privilege
 of listening to his true teachings.
The leech and the lotus originate together in water,
But the former sucks one's blood,
While the latter is praised for its fragrance.⁴⁸²

The souls awakened by the Satguru
Sing the glory of their Satguru eon after eon.
Having seen the Satguru, they develop contact with him,
And thereby their karmas are brought to an end.⁴⁸³

The Saint's glory can hardly be described;
He is the one who is the true Sound Current.
Having caught hold of Nam, he develops discrimination
And realizes the true Nam [Satnam]
With certainty within his heart.⁴⁸⁴

The glory of a Sadhu cannot be described,
Just as the depth of an ocean cannot be fathomed.
The Saint is like the sun and the moon, which abide above all,
And the whole world and all other beings lie below.

Water without lotus blossoms is devoid of beauty,
As is the divine lake [Mansarovar] without swans.
Likewise a family or a dynasty, even if wicked, is glorified
When a Sadhu is born therein.⁴⁸⁵

Sādho Satguru kāke kahiyaī
Whom should you call Satguru, O holy ones?
Study and understand with discrimination, O fellow beings,
And go not adrift in the ocean of the world.

The Necessity of a Living Master (Satguru)

Should you call a learned scholar a Satguru?
Or is a Satguru a worshiper of Lord Vishnu's feet?
Is he a person who has studied the Vedas
And is well-versed in Vedic distinctions?
Or is he one who has abandoned wealth?

Is he one engaged in yogic practices,
Who burns to ashes all objects of comfort?
Or is he a daily practitioner of *neoli*?*
Is he one who is engaged in practicing breath control?
Or is he a habitual smoker?

Is he one who observes silence and gazes at the sky?
Or is he one who offers charity at places of pilgrimage?
Is he one who resists hunger and thirst?
Or is he one who besmears his body with ashes
and has matted hair on his head?

Is he a mendicant, a yogi or a Jain monk?
Or is he a priest who rings bells?
Is he one who renounces his home and resides in the forest,
Living simply on roots and fruits?
Or is he a mendicant wandering with his staff and pot,
Practicing various forms of rituals?

All these, says Dariya, are ways of external observances.
The Satguru is indeed a lover of the true Sound Current.
The Vedas, having failed to grasp the ultimate reality,
Have no access to him.

* *Neoli* is the action of sitting in a cross-legged posture and keeping the back virtually upright. Then one draws the abdomen in and moves it left and right. This is supposed to remove all wind from the stomach and cleanse the organs of the abdomen.

Marks of the Satguru

The Satguru discloses the secret of that Home, says Dariya,
Which is unique and beyond all.⁴⁸⁶

Bebāhā ke mant me sant virājīt

Saints illumine the path of the Supreme Lord;
They alone enjoy bliss in the beginning and at the end.
They are liberated while living
And are said to enjoy eternal life.
Being incarnations of the Truth,
They are free from the cycle of birth and death.

Possessing immortal nectar and the company of the Almighty,
They never spread their hands and beg before anyone.
Since they have attained wisdom,
All the doubts of their heart are destroyed, says Dariya.⁴⁸⁷

Soi sant subuddhi subain nirbān sat

He is a Saint who is truly liberated
And is endowed with pure wisdom and kind words.
He is the manifest form of the Lord, without parallel.
Being the manifestation of mercy, he bears kindness in his heart,
And his inner lotus is in automatic bloom.

Having reached the ultimate home and conquered lust,
He moves carefree like a dipping, swinging elephant.
Applying the chain of wisdom with the proper technique,
He speaks words of chastity and contentment.

He keeps the jewel of wisdom
Tightly bolted behind the door of Truth,
 locked by the key of virtue,
And measures this wisdom carefully in the world.

The Necessity of a Living Master (Satguru)

Along the streets and in the market place of the world
He moves with profound silence.
He uncovers the invaluable divine Sound
sparingly and with discrimination.

The Guru is a reservoir of virtues
endowed with profound wisdom.
When one looks for such a primal being,
one seldom happens to see him.
He is the jewel in the ocean of the world, says Dariya;
He is the self-fulfilled Truth which is never subject to change.⁴⁸⁸

Santo Sādhū lachhan niju baranā

I describe the traits of a Sadhu, O holy ones.
He has blooming eyes, he speaks truthful words,
And his feet are like lotus flowers.

Amidst the ups and downs of the world,
He moves with vigilance
And places his steps carefully.
He realizes the sufferings of others
And lives for the good of others.
He is thus ever engaged in the service of other people.

As a lion has no herd,
One does not find a multitude of Sadhus;
Again, like a lion who does not eat others' kill,
A Sadhu lives on his own earnings.
A lion discards a corpse;
This is not the way to satisfy his hunger.

Devotion to the Satguru

With kindness and humility,
Be absorbed in the holy feet of a Sadhu
And be steady in your devotion.
He is at heart the true form of the Lord, says Dariya.
Through him alone will you cross the ocean of the world.⁴⁸⁹

Devotion to the Satguru

Devotion to the Satguru is the only way to cross the ocean of the world and attain the kingdom of immortality. The wisdom imparted by the Satguru is the only unsinkable boat in which one can sail through the dreadful ocean of the world.

Blessed is that disciple who is steeped in his love. Howsoever wise and intelligent a disciple may be, he must follow his Satguru and must dedicate himself to his service. A disciple's heart should always yearn for a glimpse of his Satguru; and on seeing him the disciple must gaze lovingly at the Satguru's face, just as a moonbird gazes unblinkingly at the moon. A disciple should be prepared to offer his body, mind, wealth, and even his life for the sake of his Satguru, for the latter is no other than the Lord himself. A true disciple should consider himself virtually dead, and should obey his Satguru's order without interposing his own intellect or will. In no case should a disciple ever transgress the command of his Satguru. By seeking refuge at the Satguru's feet, and by serving him in perfect obedience, one sheds all karmic impurities. By holding fast to the Satguru's wisdom, one is sure to cut the snare of Kal and attain divine union. He remains in constant contemplation of his Satguru and drinks the nectar of profound love within himself, spilling not even a drop outside.

Just as a bee is fully absorbed in the fragrance of the lotus, a mother's heart is fixed on her baby, a pauper's eyes are glued to a found treasure, and a farmer is lost in the care of his crops, so

The Necessity of a Living Master (Satguru)

is a true disciple immersed in intense love of his Satguru. Once the disciple's love for the Satguru matures, everything is accomplished by itself, since love knows no bounds or barriers.

The one who slanders a Saint is doomed to be born as a poisonous snake or a blind worm and to fall into a dreadful hell. Kal can never spare such a person. The poison engendered by slander turns into nectar for the Saint, but it recoils heavily on the slanderer, who is led to utter destruction.

Find the Satguru, and know from him
The way to cross with ease the ocean of the world.
You shall then attain the immortal kingdom
And shall not be lost in the ocean of the world.⁴⁹⁰

First obtain a good glimpse of the Satguru,
Who is an embodiment of the Truth and the ocean of mercy.
Blessed is the time when the Satguru is found;
He fills one's life with happiness, peace and grace.

The Guru's wisdom is the incomparable boat
for crossing the ocean of the world.
The form of that Guru has now taken abode within my heart.⁴⁹¹

Blessed is he who is dedicated to
The holy feet of the Satguru.
He is the truly awakened one,
Who fulfills the purpose of his life.⁴⁹²

The Satguru's holy feet are like pure nectar,
The very basis of salvation.
The heart yearns for his lotus feet.
These lotus feet are incomparable and undecaying.⁴⁹³

Devotion to the Satguru

The Guru is the highest being;
He is the real strength.
He indeed is God of all gods.
Howsoever wise a disciple may be,
He must remain in service of the Guru.⁴⁹⁴

Surrender your all to the Guru,
And offer your body, mind and head to him.
The Guru is your arm, the Guru is your God.
He is indeed the Master of the universe and the true Lord.⁴⁹⁵

If you offer your body, mind and wealth to the Satguru,
Your heart will never be blackened;
It will ever remain pure white.⁴⁹⁶

How can one be a disciple
If he offers not his head to the Satguru?
The Satguru is the one
Who takes one across the ocean of the world.⁴⁹⁷

By holding fast to the knife of the Guru's wisdom,
Cut away the karmas and sins of this Iron Age.
Taking refuge in the truth
And remaining in the service of the Satguru,
Destroy the blemishes and sufferings of the Iron Age.⁴⁹⁸

As soon as one takes hold of the sword of wisdom,
The king of enemies [Kal] disappears.
I have propounded the true discipline, says Dariya,
For the purpose of attaining the glory of salvation.⁴⁹⁹

You will be saved from the cycle of eighty-four
If you do not display the cleverness of your own mind.
By being truthful to the Satguru,
One washes away one's vices.⁵⁰⁰

The Necessity of a Living Master (Satguru)

Great happiness lies in obedience to the Satguru,
Who paves the way to the true abode.⁵⁰¹

Be dedicated to the holy feet of the Satguru
And remain in his obedience.
One's welfare lies in being devoted like a maidservant.
Such a one indeed obtains union with the Beloved.⁵⁰²

Those who disregard the Satguru's command are forlorn.
The Satguru's command provides guidance day and night.
Take not a step anywhere without his command,
And never let your love diminish
While offering prayers to him.⁵⁰³

Only that soul is endowed with divine excellence
Who obeys my instructions, says Dariya.
Taking hold of the sword of the Sound Current,
Such a one crosses the ocean of the world.⁵⁰⁴

The Satguru's form is like the moon,
And the disciple's eyes are like the moonbird's.
Let the disciple gaze on the Guru's form eon after eon.⁵⁰⁵

Be absorbed in the contemplation of the Satguru;
One is thereby freed from old age
And is never consumed by Yama.
The sins of many lives are destroyed,
And one enters the hidden realm, becoming absolutely pure.

Contemplate on the Satguru's form and be in his service;
Therein lies the worship of the Lord of the whole world.

The soul that is dedicated to the essential Truth,
discarding trivial objects,

Devotion to the Satguru

Reaches the hidden realm.
He tastes the nectar in profound silence,
And tasting it himself, enables others also to taste it.⁵⁰⁶

When life comes to an end,
The body is reduced to ashes.
Develop, therefore, love and devotion for the Satguru.
He alone conveys to you the message from the Lord
And disentangles you from the complicated snare.⁵⁰⁷

Have love for the Satguru
And give up the defilements and delusions of the world.
The nectar of love is always mollifying;
Know it to be the essence of the Truth.⁵⁰⁸

Just as the bee, intoxicated with love of the lotus,
Remains confined to it and does not go anywhere else;
Just as the heart of the moonbird is fixed on the moon;
In the same way let one gaze with intense longing at the Satguru.

Just as the mother thinks of the welfare of her child,
And nourishes him in various ways
Without harboring any other thought in her mind;
Just as a pauper is delighted by obtaining wealth
And takes as much care of the wealth as he can;

Just as a farmer sows seeds in his field
And nurtures his crop day and night;
So also should one's heart remain
 in contemplation of the Satguru.
One should hold him in love,
And be entirely absorbed in his holy feet.⁵⁰⁹

The Necessity of a Living Master (Satguru)

Have love for the Satguru, and give up rituals as delusions;
One cannot then get lost in the world.
The heart of the moonbird is fixed on the moon.
Likewise let one's love
Be intensified moment by moment.
The lamp is then kindled within one's inner home,
And one has glimpses of the Supreme Lord
 amidst the shower of nectar.
Amidst the thunder of clouds and the flow of pure streams,
One is thrilled to catch sight of the pure Essence.⁵¹⁰

The sure method of liquidating all sins
Lies in ever offering honor to a Saint.⁵¹¹

He who slanders a living Saint
Is born as a python and falls into hell.⁵¹²

He may also be born as a blind worm,
Since such an action is an enormous sin.
One comes under the sway of Kal
Because of hostility to a Sadhu,
And goes to an extremely torturous hell named Aghor.⁵¹³

He who deliberately bears hostility to a Saint
Is tied by Kal and thrown into hell.
Being thrown into hell,
He suffers agonies in crores of ways.

Saints proclaim their teachings only for the good of others,
Yet if one considers their teachings to be poisonous,
One is doomed to suffer both here and hereafter.⁵¹⁴

The poison given to a Saint works as nectar for him;
But it recoils as poison onto the giver.

Fate of Those without a Satguru

The stupid and ignorant are hostile to a Saint;
It is as if they cut their feet with their own hands.⁵¹⁵

Jor tum jani kare

Display not your might against a Saint;
A catastrophe will fall on you,
And with that catastrophe, you will be reduced to dust.

Keep your distance from a Saint –
You have no understanding of him –
Else you will receive a shock from the primal Lord.

Having come to this world
with a pledge to be devoted to God,
You have gone back on your pledge.
Without the merciful glance of a Saint,
you will be caught by Kal.

Without coming to the Satguru's door
And without having compassion in your heart, O friend,
You will have to repent later on, says Dariya.⁵¹⁶

Fate of Those without a Satguru

Without the Satguru, the perfect sailor, there is none to take souls safely to the other shore. Those without a Satguru therefore cannot but be drowned in the unfathomable ocean of the world. One cannot obtain the true technique of salvation without a Satguru, and being drawn by the temptations of sensuous objects, one goes astray and falls into the clutches of Yama again and again. There is no escape without a Satguru, and many a time one is thrown into hell. Despite all the pleasures of

The Necessity of a Living Master (Satguru)

lofty mansions and palaces, worldly merriment and mundane music, a person devoid of the Satguru's true technique of the Sound Current is like a dirty crow, a dog, or a swine which lives on filth and achieves nothing of value in life.

The parrot captivated by the outer beauty of the flowers of the silk-cotton tree settles down on the tree in the hope of enjoying its delicious fruit. But after a long wait, when the fruit is finally ripe and the parrot pecks at it, its cotton blows away and the parrot is left with nothing at all. Such indeed is the fate of those who, having no Satguru, hope to find happiness in the outwardly captivating but essentially empty objects of the world. All the outer charm and glamour of worldly objects are transient and hollow like water bubbles. One cannot but be disappointed by attachment to such objects.

The only way to attain true happiness is to seek union with the Lord, our true Beloved. But without being immersed in the love of the Satguru, one cannot be united with the Lord and can never attain true and everlasting bliss.

Impassable is the ocean and unfathomable is its water –
How can one cross it without a boat?
One will be drowned in the middle of the ocean
If one has not found a Guru to be the boatman.⁵¹⁷

Know that salvation cannot be attained without the Satguru;
The soul without the Satguru is troubled by Yama.
Howsoever one reads, memorizes and recites the scriptures,
One cannot attain salvation without the Satguru.⁵¹⁸

Know it for sure that the soul
Who has not found a Satguru has gone astray.
Without having known the technique for attaining the Truth,
Such a one is always entangled in worldly objects.

Fate of Those without a Satguru

So long as the wisdom imparted by the Guru is not obtained,
All people remain under deception.⁵¹⁹

Many are dipped in the pool of hell;
Only a rare wise one who has a Satguru is saved.⁵²⁰

One may have high buildings,
lofty mansions and gorgeous palaces,
And he may be listening to various kinds of melodious music,
But having no realization of the Satguru's Sound Current,
He is as loathsome as a filthy crow among birds.⁵²¹

For crores of eons he remains wandering
in the eighty-four lakh life forms.
Without the Satguru's wisdom, he has no escape;
He is doomed to go astray again and again.⁵²²

Jā nar Satgur sabd nā mānā

Those human beings who do not accept
The Satguru's teaching of the Sound Current
Are indeed ignorant;
They live like dogs and swine in the world
And remain entangled in many rituals.
They have no kindness, they are always unclean
And they are engrossed in sensual pursuits.

The atrocious Yama will catch, assault and burn them,
Swinging them upside down.
They remain in the hope of
enjoying worldly pleasures like parrots
Waiting for the fruits of the silk-cotton tree.
But in the end they faint and writhe in utter disappointment.

The Necessity of a Living Master (Satguru)

They are like drunkards who empty their purses on wine
And lose the way to their own home.
Intoxicated with Maya, they display great vanity and arrogance,
And pridefully ride on their horses.

They make merriment at their homes,
But in the end they must repent.
They indulge in the vice of killing animals
And in drinking the poisons of sensuality.
Their good sense is covered by the thorny bushes of vice,
And their whole being is intertwined
with the poisonous creepers of sensuality.

They continue coming and going in this cycle of the world,
And they find no foothold anywhere.
Without devotion to Nam, says Dariya,
They are sold at the hands of Yama.⁵²³

Sakhi he dhrig dhrig jivan jivelā jag mānh

Fie on living such a life in the world, O friend!
Without the Guru's wisdom, it is futile to wander in the forest.

If you have intense passion for wealth and women,
Remember that this body,
along with its clothes and ornaments,
Will be reduced to dust.
The luster of the youthful woman will wane,
And her body will languish;
The tree of life will dry up,
And all its leaves will fall.

Fate of Those without a Satguru

Bodies are formed and destroyed like water bubbles.
Being embodied, all die again and again.
The abode of our Beloved is a mine of happiness and virtue,
But without finding the path to the Beloved,
one roams in sadness.

Give up vanity, proceed to His abode absorbed in His love
And taste there the fruit of immortality, says Dariya.⁵²⁴

Begi gaho Guru charan

Rush and hold fast to the Guru's holy feet,
Else you will repent later on.
You will die in vain, O holy ones;
Where will you then build your new home [body]?

Being reborn as a four-footed animal with two horns,
You will live on hay and grass.
Your family rites and rituals will prove futile,
And you will be tied with a rope.

In the hands of the juggler [Kal],
You will not find a moment's rest.
Born as a jackal you will howl
And join the uproar of the forest.
On assuming the body of a dog or a swine,
You will again undergo many sufferings.

But if you develop love for the Satguru's lotus feet,
Which are filled with nectar –
Listen, O holy ones, says Dariya –
You will then obtain the fruit of immortality.⁵²⁵

Beware of False Gurus

There are many false gurus who pose as genuine Gurus and preach in this world to confound people. These impostors are slaves of the mind, and they cannot but drown themselves along with their disciples in the middle of the ocean of the world. One must therefore exercise utmost caution and discrimination in accepting someone as a Guru. A true Guru is he who imparts the technique of true Nam, the divine Sound Current.

In order to keep souls entangled in his net, Kal sends his own messengers to this world in the garb of gurus whose very mission is to misguide people. These gurus display their knowledge by reciting scriptures; they claim to teach the method of controlling the mind while their own minds wreak havoc on them. They deprive their disciples of their wealth and yet fail to remove their sufferings. These gurus are spiritually blind, and their disciples are inwardly deaf. The boats of outer rituals provided by these gurus are like iron rafts, utterly unnavigable in the ocean of the world and heavily loaded with their disciples' stone-like karmas. They are evidently doomed to sink in the ocean.

One should never consider someone a Guru on account of the latter's outer robes and his external appearance. Those who make such a mistake can neither fulfill their worldly objectives nor attain any spiritual gain. Without obtaining true Nam from a Satguru, the perfect spiritual Master, one can never cross the ocean of the world.

Deception by gurus is widespread in the world;
Deceptive gurus preach at all places.
Such gurus along with their disciples
Are drowned in the ocean of the world.
How can they attain their true home?⁵²⁶

Beware of False Gurus

Only those can attain divine union
To whom the Satguru has imparted the true secret.
Following the path fabricated by the mind,
None can cross the ocean of the world.⁵²⁷

The true Nam, which is beyond the [three] gunas,^{*}
Is the true ship in the ocean of the world.
With proper discrimination, hold the hand of the true captain,
So that the ship may not sink in the ocean.⁵²⁸

Listen, O my dear son, says Dariya,
I am explaining to you in advance:
There will be deception in the order;
Take my word to your heart.
Cunning messengers of Nirranjan will come to the world,
Assuming manifest forms.
The deception which occurred on the higher plane,[†]
Will occur here in this world as well.⁵²⁹

These messengers will introduce their own teachings,
And they will firmly entrap souls.
The souls, falling into their company, cannot be saved.⁵³⁰

Reading verses and couplets from scriptures,
These messengers will convert men and women.
Having no awakening in their own minds,
These messengers will only rob the disciples of their wealth.⁵³¹

^{*} Satogun, rajogun and tamogun are the three gunas which respectively give rise to harmony, action and inertia and bring about pleasure, pain and delusion. The creation of the world is made possible by the interplay of these three gunas.

[†] The deception on the higher plane consists in confusing Nirranjan (Kal) with Sat Purush (God). On the earthly plane, the messengers of Kal are confused with the true Guru, who emanates from the Sat Purush.

The Necessity of a Living Master (Satguru)

Without caring to awaken themselves,
These gurus try to awaken the world;
Such gurus will fall into Yama's dreadful streams of hell.
Without knowing Brahm,*
the brahmins assume the role of the guru;
Such brahmins will find no place to escape.⁵³²

Gurus who take away their disciples' wealth,
But do not remove their miseries,
Fall into a dreadful hell.
Outwardly they dress as pure souls [swans],
But inwardly they remain as filthy as crows.
Yet many great kings accept them as their gurus.⁵³³

The guru is blind and the disciple is deaf,
And both proceed together.
Despite the mirror in his hand, the guru does not see,
Nor does the disciple hear.⁵³⁴

The deaf disciple has found a blind guru,
But how can a blind guru recognize the right path?
Yet he has caught quite a few as disciples,
who flock around him.
They are all drowned like unprotected orphans
in the ocean of the world.

The boat is in dreadful waves, and the sailor is a stupid one.
The boat is engulfed in a whirlpool and its rudder breaks;
Having no place for safety,
the boat sinks in the middle of the ocean.
The ignorant ones meet with this disaster
due to indiscriminate acceptance of the guru.⁵³⁵

* Here Brahm refers to the Supreme Lord.

Beware of False Gurus

The boat encounters dreadful waves
And its rudder breaks;
The sailor is blind
And Yama plunders the souls that are aboard.
The Satguru is the true sailor,
Who is none other than a perfect Saint.
Chastity and contentment constitute the boat
Whereby he takes the souls to their immortal abode.⁵³⁶

None of the worldly gurus is a genuine Guru,
Nor do any of them have genuine disciples.
The one who whispers some syllables into the disciple's ear
Is called guru in the world,
Whereas I impart the true Nam of the Lord, says Dariya.⁵³⁷

Nar tum deh chīnh guru kīnhā

O man, you chose your guru on the basis
of his outer bodily appearance.
Inwardly he is full of gross delusion,
But outwardly he weaves the web of divine discourses.

A stone image is set up on the outside,
And the priest worships it by placing leaves upon it.
Worshipping lifeless stone by plucking living leaves,
He falls a victim to the powerful Yama.

He kills a buffalo within the temple,
Saying God is different from the animal.
He knows not that God pervades every being
As the light of the sun permeates everywhere.

The Necessity of a Living Master (Satguru)

Decorating himself with sandal marks
and wearing sacred thread on his shoulder,
He chops off the goat's head.
He is like a dog who takes delight in eating impure meat
As well as plenty of fish.

He is proud of his body
And is intoxicated with his demonic power.
He is like a bird caught in an intricate net;
Kal, the hunter, will chase and kill him.

He is like a monkey whose tightly closed fist
is stuck in a narrow-necked vessel.
Indeed, he is at his wits' end.
Kal is merciless, says Dariya;
He tortures such a guru without mercy.⁵³⁸

Re nar aisā guru nā kījai

Have no such guru, O man,
Who by accepting clothes and money from his disciples
Eagerly prepares his road to hell.
He carries his religious books by his side
And is ready to teach from the Gita.

He goes hunting and kills wild animals,
And slaughters buffalo
on the auspicious eighth and tenth days of the month.
He imparts the teaching of the evening rites,
As well as the libation of water and the sacred Gayatri mantra.

But he does not teach kindheartedness
or scruples about killing;
Instead, he approves of eating the meat of deer and goats.

Beware of False Gurus

Such a guru and his disciples are of one mind –
Together they promote great hypocrisy.
How can their stone boat sail across the ocean of the world?
The two sailors [the guru and the disciple]
are completely exhausted.

Only he who has wisdom can recognize the mind;
Let one sacrifice his body, mind and all his wealth
to such a wise Guru.
One will then attain salvation by the grace of the Guru,
the ocean of mercy;
The Guru will rescue the disciples from the ocean.

The learned ones study the Vedas,
but they know not the Vedas' secrets.
Hence they are subject to birth and death again and again.
One cannot find a foothold without the Guru's mercy,
says Dariya;
Let one, therefore, with discrimination hold the Guru's hand.⁵³⁹

Pandit sānch kahe jag māre

O learned ones, the world tortures the one who tells the truth,
But the one who tells lies is regarded as a benefactor by all.
Being bound by falsehood, all are dropped into hell.

The priestly man is preaching from door to door,
Collecting a heavy karmic load on his head.
The disciple remains unchanged,
with no spiritual gain whatsoever,
But the priestly man claims to be
the bestower of good and welfare to others.

The Necessity of a Living Master (Satguru)

Taking his bath, he puts the sandal mark on his head
And rings his worship bell every day.
Killing living beings, he makes offerings to stones
And remains under a terrible delusion.

Closing his eyes, he sits in silence,
Telling the beads of his rosary.
He is like a heron which silently waits on the bank,
But suddenly pounces on the fish.

While expounding scriptures
and speaking of the infinite and all-pervasive God,
He eats the meat of all animals.
Being himself blind, he sees not things before him,
Yet he tries to lead others, asking them to hold his finger.

Forsaking the holy feet of the Satguru,
Many egotistic men were drowned in the ocean of the world.
Without devotion to the Sound Current, says Dariya,
Their basic purpose of life was defeated.⁵⁴⁰

Sādhō dhokhā ke jag dhāvai

O holy ones, the world runs after delusion.
People consider stone and water to be God;
They have not yet found the way to salvation.
They assume beautiful appearances, putting on attractive robes
And wearing strands of rosaries around their necks.
They sing, dance, play musical instruments
And display tricks of acrobats.

One cannot obtain ghee [the essential truth] by mere talk,
For that is only the churning of empty words.
But people are elated by drinking tasteless whey.

Beware of False Gurus

Such hypocrites are tied in the world of Yama.
Abandoning the truth, they tell pleasant lies,
But one cannot find the true taste by pursuing falsehood.
Such people collect heavy loads
 of virtues and vices on their heads,
And mislead other souls.

The guru is blind and the disciple is deaf,
And using his cleverness the guru enjoys good feasts.
Kal enchains both his feet
And drags him away.
The disciple had been boasting of the greatness of his guru,
Claiming that his guru will provide
 all the four objectives of life.*
But the realization will dawn upon him, says Dariya,
When Yama will torture him by tying his arms behind his back.⁵⁴¹

Pandit bījho sabd bichārī

Be mindful of this teaching, O priestly man:
As a royal priest, you offer initiation to the king
And collect heavy loads of sins on your head.
Whatever killings are done by the king,
You bear their consequences.

As the hunter kills his victim
So will Kal shoot you down.
An iron boat of your priestly teaching, laden with stones
 [the king's heavy karmas],
Cannot sail through the ocean.
As the sailor, you will be completely exhausted.

* Wealth, happiness, righteousness and salvation are said to be the four objectives of life.

The Necessity of a Living Master (Satguru)

A priest has no capacity to fathom the ocean;
He cannot but be drowned in it.
Yet you, the priest, initiate many men and women.
You neither enjoy your worldly life
 nor gain any spiritual merit;
You simply ruin your life.

The mind dances in ecstasy amid falsehood
But it considers true teachings as worthless words.
Take the Satguru's word as the truth,
Tie it securely and preserve it in your heart.
With this, you will never be drowned in the ocean of the world;
So Dariya proclaims.⁵⁴²

The Importance of Satsang

The Exalting Nature of Satsang

Satsang (literally, true association), the association with a Saint, is essential for purifying one's soul and for developing love and devotion for the Lord. Since a Saint is the manifest form of the Lord, one can develop true love for the Lord and attain union with Him only by meeting a Saint and by offering one's love and devotion to him. Seeing and loving a Saint is never in vain. Each step taken in going to see a Saint brings enormous merit, and one's inner lotus blossoms at the sight of the Saint. It is only in the company of the Saint that one's inner eye and ear are opened. One then sees the refulgence of inner light and hears the melodious inner music. Remaining in the company of the Saint, one gradually becomes free from all blemishes and finally attains the ultimate state of salvation.

The company of a Saint is always the source of the highest bliss;
In his company the glory of devotion descends on one's head.⁵⁴³

The Importance of Satsang

Only the fortunate ones recognize
The value of such holy company,
And they shed their evil thoughts in this company.
They thus become pure,
And through their own mouths
They begin to utter words of praise for the true company.⁵⁴⁴

A rosary, a cap or any outer garb is not needed for satsang,
Nor is there any need for attractive make-up.
Simplicity is the way of satsang,
If one takes it seriously.⁵⁴⁵

Crores of pilgrimages are contained in a Sadhu's holy feet.*
All sins are destroyed by devotion to those feet.
All places of pilgrimage are said to be located near a Sadhu,
Yet the world wanders in delusion.
A person who has not realized Nam remains in delusion
And loses his [spiritual] capital moment by moment.⁵⁴⁶

Develop love for a Saint.
Seeing and loving a Saint can never go in vain, O brother.⁵⁴⁷

Every step taken in going to see a Saint
Amounts to crores of virtues which destroy blemishes and sins.
Whichever house is adorned by the presence of a Saint
 is sanctified
Because crores of places of pilgrimage lie in his lotus feet.

* Esoterically, this reference is to the feet of the Radiant Form of the Master at the third eye and in the astral region.

The Exalting Nature of Satsang

To obtain a glimpse of the Saint is extremely blissful;
It causes the lotus of the heart to blossom.
The place where he steps
 is like the most sacred place of pilgrimage,
And the purifying water of the Ganges lies in his holy feet.⁵⁴⁸

The fruit of seeing a Saint excels all merits,
Just as the crown jewel stands out at the top of one's head.
What's the worth of a lamp before the luster of a Saint?
And what can one gain by roaming in crores of pilgrimages?
One can remove one's veil near the Saint
And see innumerable sights within.

One devoid of the inner eye does not see,
Nor does the deaf one hear
 despite being spoken to crores of times.
Not having had the experience of hearing the inner Sound
Or seeing through the inner mirror,
Such a one considers the inner experience of a Saint to be false.⁵⁴⁹

The Guru's lotus feet are the source
 of all auspiciousness and bliss.
Let your mind become a bee
And let it be absorbed in the pure fragrance
 of the Guru's lotus feet;
Thereby you will liquidate
 your agonizing karmas of the Iron Age.⁵⁵⁰

Jo koī Sādhu daras ke jāvai

The one who goes to see a Sadhu
Acquires the merit of pilgrimage and charity at every step
And thus fulfills the purpose of going to crores of holy places.

The Importance of Satsang

Having caught a glimpse of a Saint
one comes under his influence
And thereby is transformed into a holy person,
like copper turned into gold.
People know not the secret of the Sadhu,
the true philosopher's stone,
Who turns a lowly, copper-like person
into a virtuous, gold-like man.

Our life is suffering,
But the Sadhu changes it into an ocean of bliss
And shows us the abode of salvation.
Even a wicked man who serves a Saint
Obtains the glory of devotion.
Thereby he obtains wealth,
Which leads him to perform virtuous deeds;
These in turn bring him happiness
And with happiness he attains salvation.

Thus, by realizing the true significance of a Sadhu,
Through him one obtains all the four objectives of life.
The ignorant ones do not understand
And remain lost in worldly delusion;
They have to go round the cycle of the world
and repent in the end.

Like the containers of a Persian wheel
which dip and pour one after another,
Such ignorant ones keep on rotating
in the cycle of birth and death.
Without knowing a Sadhu
their knowledge is like that of a brute.
On hearing holy discourses, they close their ears.

The Fruit of Satsang

They are devoid of kindness and compassion, says Dariya;
They are indeed sold out at the hands of Yama.⁵⁵¹

The Fruit of Satsang

In the company of a Saint one easily develops devotion, wisdom and detachment. Just as a philosopher's stone transforms base metal into gold, a drop of *swāti* water turns sand into pearl, the fragrance of the sandalwood tree turns nearby trees into sandalwood, or the essence of the flower turns sesame oil into perfume – so also does the company of a Saint transform a sinner into a Saint. On the contrary, even a noble person is changed into an evil person in the company of evil persons.

One must therefore try to develop intense love for a Saint and keep his company. When one has the good fortune of seeing a Saint, one must look at the Saint's face intently with utmost love. A Saint is like a wish-fulfilling tree which removes all our sufferings and fills our life with bliss. It is only through the grace of a Saint that one is freed from the fear of Yama and attains all the objectives of life.

By rendering service to the Satguru
and taking refuge in his Satsang,
One in this world is freed from old age and death.
With great good fortune one finds satsang
And thereby develops devotion, wisdom and detachment.

Contrariwise, if a river merges into the ocean
Its water becomes salty.
But if one finds the true Sound Current,
the philosopher's stone,
One's lustrous mind is drawn within
by the magnetic Sound and is absorbed therein.⁵⁵²

The Importance of Satsang

With the touch of the philosopher's stone
base metal is turned into gold –
It can no longer be called a base metal.
Likewise, a sinner is turned into a Saint
under the influence of satsang,
Just as a shell of the ocean is endowed with lustrous pearls.⁵⁵³

By crushing sesame seeds one obtains oil,
But this oil turns into a pleasing perfume
by contact with the flower, the philosopher's stone.
The flower referred to as the philosopher's stone is the Nam,
By obtaining which karmas are destroyed,
and the spiritually dead return to life.⁵⁵⁴

In the company of a Sadhu one discards all evil thoughts,
And listening to the glory of wisdom
One obtains the fruit of immortality.⁵⁵⁵

By seeing a Sadhu and holding fast to his lotus feet,
Great sins and deep sorrows are burnt.
Crores of places of pilgrimage are near
where a Sadhu resides;
By being dedicated to him
One is freed from the fear of Yama.⁵⁵⁶

One's agonies are removed under a wish-fulfilling tree
Or by the grace of the glorious Lord
Who controls one's life and death.⁵⁵⁷

Let one behold a Sadhu
With one's love increasing moment by moment.
One can then find a path even over thorns,
For love knows no laws and it transcends all hurdles.⁵⁵⁸

The Fruit of Satsang

In the company of a Saint one attains salvation.
Evil thoughts and Kal can have no effect on such a person.
All defilements, dreadful agonies
And the snare of Yama are destroyed,
And such a one never goes to the door of Yama.⁵⁵⁹

Without kindness in one's heart
There can be no righteous action in the world,
And without satsang there can be no removal of suffering.

All try to rest under the tree
Which has a fragrant smell and a comforting aroma.
With its fragrance, which works like a philosopher's stone,
Other trees give up their native trait
and become fragrant sandalwood.

Likewise, people near a Saint rejoice in his uplifting words
And listening to the inner melody,
reach the realm of Brahm.*
They are inwardly pacified and their inner lotus blossoms.
And the bee [the soul] is absorbed
in the fragrance of the lotus flower.

Thus all sufferings are removed by obtaining a Satguru;
The Satguru showers his grace and reveals the inner secret.
One realizes all the four objectives of life including salvation
And is absorbed in the acquisition of wisdom,
being detached from worldly desires.
Cultivate this pure wisdom
And practice devotion with full dedication.

* Here Brahm refers to the Supreme Lord.

The Importance of Satsang

By taking refuge in the Truth
And by remaining in the service of the Satguru,
One is freed from the cycle of birth and death.

If one's mind is always given to satsang
One tastes the immortal nectar of love.
The Saint provides this immortal nectar
And one must drink it as a swan drinks milk,
separating it from water.

As the swan drinks milk, leaving aside water,
So should one with discrimination
imbibe Nam in one's heart.
There is only water in the outer world;
The milk is to be found within.

This is how the two are to be distinguished.
Understand this and develop discrimination, O wise one,
And fulfill the purpose of your life
By tasting the nectar of the Sound Current.⁵⁶⁰

Satsang is the source of true bliss,
The basis of love and the ambrosial Sound Current.
It offers the imprint of the hidden realm
Which is beyond the three worlds.

It burns all evil thoughts
And bestows the fortune of the inner vision of the Master.
With the Guru's wisdom one beholds his celestial Form,
Which is full of radiant beauty.
One obtains true love, the philosopher's stone
Which destroys all karmas.⁵⁶¹

The Fruit of Satsang

Sādhō mile sabh suphāl kām

All works are accomplished by finding a Sadhu,
Who is the embodiment of all pilgrimages,
 auspiciousness and bliss.
Blessed is the village and blessed are the people
Who obtain such a precious gift.

Praise to that Satguru who imparts wisdom
And blessed are those who contemplate on his Form.
Crores of places of pilgrimage exist where a Sadhu resides.
There flows the current of true love.

One's whole being is pacified by taking ablution in that Current;
Evil thoughts are washed off
 and the threefold miseries* are destroyed.
So also the brilliance of the dazzling sun
 dims before the radiance of a Saint.

Such is the bliss that one finds near a Saint:
Darkness is dispelled and ignorance is removed.
The celestial serpent, lords Shiva, Ganesh and Brahma,
As well as goddess Gauri and sage Narad
 pay obeisance to a Sadhu.
The glory of a Sadhu is unfathomable like the ocean.
The Vedas fail to comprehend him,
 his glory being indescribable.

* Miseries are said to be threefold in that they are caused by one or more of the following: 1) intrinsic bodily or mental conditions (*ādhyātmik*), such as the predominance of bile or phlegm or desire or anger; 2) extrinsic natural influences (*ādhibhautik*), such as other people, beasts, birds or inanimate objects; and 3) extrinsic supernatural influences (*ādhidaivik*), such as spirits or supernatural beings.

The Importance of Satsang

With all impurities removed
 one's inner fragrance emanates like the scent of ghee.
Only a rare brave one drinks the ambrosial nectar
 offered by a Sadhu.
The auspicious sight of a Sadhu destroys sins and blemishes.
Such is the ambrosia that flows from him, says Dariya.⁵⁶²

Sant samāj sadā sukh sāj

The company of a Saint is always the source of bliss;
By obtaining that company one discards all suffering.
One's inner eye catches sight of the Saint's lotus feet,
Which are temples of love saturated
 with the nectar of affection.

Blessed is that life which fulfills its purpose
By singing always the praise of the Sadhu.
When one's heart is one-pointedly devoted to a Sadhu,
All trammels of the world, says Dariya, are swept away.⁵⁶³

Life without Satsang

Worldly people try to keep away from the company of a Saint. As a result, their inner eye and ear do not open, and they remain engrossed in sense objects of the world. Having had no glimpse of a Saint, their knowledge, if any, is like that of a brute. With their worldly intelligence, they are never freed from the cycle of birth and death. Like a foolish monkey who, having grabbed a handful of food from a narrow-necked pot, fails to pull out his hand from it on account of not loosening his tightly closed fist, ignorant worldlings also, being deeply involved in worldly pleasures, fail to extricate themselves from the world because of their excessive attachment to it. Like a deer who is intoxicated

Life without Satsang

with the enchanting sound of the hunter's musical instrument, they are intoxicated with worldly pleasures. By shunning the enlightening company of the Saint, such ignorant ones fall into the snare of Kal and suffer great torture at his hands.

The ignorant ones discard the true Sound Current,
Fall in love with falsehood
And run away at the sight of a Sadhu.
This is the way of the world.⁵⁶⁴

Abandoning the lake of nectar
They plunge into the lake of poison [sensuality].
Giving up the company of the Sadhu
They ruin their opportunity to attain salvation.⁵⁶⁵

Devoid of the inner eye,
The blind ones run away from Sadhus.
Under the dominance of vice and sin,
Their ears are clogged.⁵⁶⁶

They beg for sensual enjoyment
And abandon love for the Saint.
Such persons are born again and again
In the eighty-four lakh life forms.⁵⁶⁷

The knowledge of those who do not recognize
The value of seeing a Saint
Is like that of a brute.⁵⁶⁸

Without the company of a Saint
people remain utterly miserable.
Like a monkey with closed fist
They are caught in the net spread by Yama.

The Importance of Satsang

The trap is set nearby
But no one recognizes it;
One is blinded like a deer
Intoxicated with the hunter's music.

People of evil deeds are tortured by the dreadful Kal;
He resides close by
But the foolish ones are unaware of his snare.

They drink wine, discarding nectar;
Without devotion to Nam,
They are to be considered as poisonous snakes.

Those who are not imbued with virtue and kindness
Are troubled by Yama, the tyrant.⁵⁶⁹

The Word of the Satguru is the spiritual passport
For the one who is desirous of the fruit of salvation.
Let one listen to it with one's inner ear and attain true wisdom
By concentrating one's attention within one's heart.⁵⁷⁰

6

Devotion to the Name (Nam)

Supremacy of Nam

Nam is the Sound Current emanating from the fourth plane, the realm of Truth (Sat Lok). None can obtain Nam without the grace and guidance of the Satguru, and it is only by means of Nam that one can reach the supreme abode, the realm of true Nam (Satnam).

Satnam is the crown jewel and the true essence of all. It was in the beginning, it still is and shall ever be. The entire universe including the earth and the heavens was created by the Sound. It is from the Sound that love and devotion emanate. The devotion to Nam destroys all sins. The majesty of Nam prevails in all ages, and Saints always sing the glory of Nam. It is only through the cultivation of Nam or the Sound Current that one can cross the ocean of the world.

The three worlds are the networks of Yama. Even Onkar or Brahm, who gave rise to the Vedas and brought about this world, is not the ultimate Source. The entire creation up to Parbrahm (literally, region beyond the realm of Brahm, i.e. the third inner region) is subject to destruction. It is only by taking refuge in

Devotion to the Name (Nam)

the Satguru and obtaining true Nam from him that one can cut the snare of Yama and attain the truly immortal abode.

All claim to expound the truth,
But the Truth is that by knowing which
One is led to the other shore.
Only a wise Guru recognizes this Truth.
This Truth is the Sound emanating
from the true abode [Sat Lok].

Without the Satguru, this Truth cannot be recognized,
And without recognizing it, what goal can one attain?⁵⁷¹

Listen, O learned priest, says Dariya,
True Name [Satnam] is the essence of all.
Recognizing it within yourself
Cross the ocean of the world.⁵⁷²

Satnam is the crown jewel of all.
It was in the beginning, it still is and shall ever be.
Take this Truth to your heart
And increase your true love for Satnam.⁵⁷³

Shabd is a spear or a sword;
Let one hold fast to it.
By repeated rubbing, its rust is removed,
And piercing the veil with it,
One sees the Lord within the inner mirror.⁵⁷⁴

From Shabd have emanated the earth and the heavens.
From Shabd have emerged love and devotion.
Shabd has created the entire world,
And it is Shabd which holds together
The entire expanse of the universe.

Supremacy of Nam

The melody of Shabd permeates the fourth plane,
And it is with Shabd that a wise one builds
a bridge over the ocean of the world.

None can go to the other shore without the Shabd.
Cultivate the Shabd alone, O learned priest.
Onkar has given rise to the Vedas and the world,
But rare is the one who knows the secret of the true Source.⁵⁷⁵

Only Shabd can save and emancipate.
It is by riding Shabd alone that one can reach
the hidden realm.
Shabd is the horse on which the soul rides,
And the wisdom of Shabd is the true whip.
It is only by means of Shabd that one enters the inner sky,
And it is by means of Shabd alone
That one drinks the nectar of love.

He who cultivates Shabd, says Dariya,
Finds early access to the supreme region for his soul .
Shabd is the bow and arrow
And Shabd alone is the mark of the Truth.
Only they are saved, says Dariya,
Who cultivate Shabd by recognizing the Satguru.⁵⁷⁶

The ocean of the world is unfathomable, says Dariya.
Find the ship of the Satguru.
Boarding his ship, let the soul go to the other shore
And enjoy the kingdom of bliss.⁵⁷⁷

Give up all delusions;
Nam is the only Truth in the world.
Catch hold of Nam alone with certainty;
You will never be drowned in the ocean of the world.⁵⁷⁸

Devotion to the Name (Nam)

Sins of many lives are destroyed
By taking Nam to one's heart.
Satnam is the highest of all.
Dedicate yourself to this Lord without hesitation.⁵⁷⁹

The majesty of Nam prevails in all ages [yugas].*
All Saints sing its glory and praise.⁵⁸⁰

The ocean of the world is unfathomable and impassable.
None can be saved without Nam.
If you wish to cross the ocean of the world,
The boat of Nam is the only way.
Yama has spread his net in the three worlds.
None can go to the other shore
Without knowing the true secret.
When one obtains the secret of Shabd
Yama weeps and moves away from him.
With the manifestation of Shabd, lustrous light arises,
And one moves ahead riding on the throne of Shabd.⁵⁸¹

The three worlds are bound by Kal's rope.
People devoid of the inner eye
See not within their hearts.
They can be released from the rope when they are illumined
By obtaining the true Nam.
Having obtained the Nam endowed with unparalleled melody,
They become wise and realize the state of perfection.⁵⁸²

* According to Hindu scriptures, time is divided into four yugas or cycles of time that follow one another continuously in the given sequence: 1) Satyug or Kritayug (the Age of Truth or the Golden Age), 2) Tretayug (the Silver Age), 3) Dwaparyug (the Copper or Bronze Age), and 4) Kaliyug (the Dark or Iron Age). Kaliyug is the present and the last yuga of the cycle.

Supremacy of Nam

Ek alamm so Nām sadā phal

Nam is the only support which always bears fruit.
Drinking the elixir of its love
Is an experience which defies description.
It is neither bitter nor sweet, neither acid nor sour.
To whom should one explain it?
It is like obtaining nectar.

The form of the Lord is manifested within the surat*
and is seen by the nirat†
As if the Sumeru Mountain‡ has entered the eye of the needle.
A foolish one who does not have this experience
is bereft of the basic truth;
He talks of spirituality in vain, says Dariya.⁵⁸³

Jal men tumahīn thal men tumahīn

You alone are on the earth and in the water.
You are in all beings and permeate the whole world.
You are the knower of the qualities
of all the virtuous and vicious ones.
You are ever untarnished and never subject to death.

You are the Merciful One who bestows,
and causes to be bestowed all gifts;
And You can take the sinking boat to the other shore.
Seeing and reflecting within his heart, says Dariya,
Nam indeed is the true Creator and the only supporter.⁵⁸⁴

* The soul's power to hear the inner Sound.

† The soul's power to see the inner Light.

‡ The place where gods are said to reside. It is also called the Golden Mountain, Jewel Peak, Lotus Mountain and the Olympus of the Hindus.

Sarga patāl jahān jahā le

From heaven to the netherworld,
As far as the universe extends,
All are under your command.
You are the indestructible tree
Whose splendor has spread in the world.
How can anyone describe its densely grown branches?

Saints, the bestowers of bliss, sage Narad and goddess Sharda
As well as the Vedas – all speak of its purity.
Seeing and reflecting within his heart, says Dariya,
Nam indeed is the true Creator and the only supporter.⁵⁸⁵

Bebāhā bebāk ganī hau

You are the boundless One, the fearless Lord.
You live forever and are the remover of the miseries
of your devotees.
Dweller of the true abode
You always stand by the side of the devotees.

You are the true Beloved of the world and you know no death.
You are almighty and gorgeous and you have mighty arms;
You crush the power of the powerful Kal.
Seeing and reflecting within his heart, says Dariya,
Nam indeed is the true Creator and the only supporter.⁵⁸⁶

Avadhū sabdahi karo bichārā

Practice the discipline of the Sound Current, O holy ones.
Take refuge in it and hold fast to it.
It lies beyond Parbrahm.*

* The third inner region.

Nam as Unwritten and Unspoken Sound

Parbrahm stands on this shore –
This so-called indestructible one is subject to fall.
I have seen this indestructible one being destroyed, says Dariya.

It is only the true indestructible One which is never destroyed.
The one who is called Brahma is destined to be destroyed,
Along with what he has created.
Kal has imprisoned all by piercing their nostrils.
Even Indra and Shiva are not spared.
Many huge vultures are caught and tied.
How can they spread their wings?
While pecking the bait on the ground they are caught.
Where can they flee?

The Satguru's shelter is the only safe refuge
And yet you do not seek this shelter.
The world operates like a Persian water wheel
Whose containers continue to dip and pour successively.
He who practices the Sound Current of the Satguru
Transcends the rotating cycle of the world.
It is only a wise Saint, says Dariya,
Who safely transcends the world.⁵⁸⁷

Nam as Unwritten and Unspoken Sound

True Nam is the unwritten and unspoken Sound, which only a Satguru can reveal. It is beyond the three gunas, and it alone can take the soul to her true abode. This unwritten Nam cannot be uttered by the tongue. It can be seen and heard only internally by the soul. When the mind becomes steady and one's devotion is intensified, then alone can this esoteric Nam be contacted. Through the repetition of the written names imparted by the Satguru, one is brought in contact with the true unwritten Nam. With purity of the soul, one enters within through a very

Devotion to the Name (Nam)

minute hole called 'the eye of the needle,' and then one's inner powers to see and hear open up. Thereby one embarks upon the path of true love and tastes the nectar of love by offering one's head (egotism) as a sacrifice. Such a practitioner of the Sound Current cannot be cheated by Kal.

It is only by means of practicing the discipline of the Sound Current that one can have access to the ultimate Source, called the indescribable realm (Akah Lok). It is truly the immortal and blissful abode of souls, which is adorned by the pure white throne of the Supreme Lord. One must therefore obtain the secret of true Nam unaffected by the slander of the world and attain union with the Supreme Lord by uncovering the inner veil through the practice of true Nam.

Sweet indeed is Nam which is unwritten
and beyond the three gunas.

It is the crown jewel of the Vedas and is ever pure.

It brings about salvation and takes one to the immortal abode.

When the Satguru is found, he imparts this true Sound.⁵⁸⁸

So long as this message of Truth is not obtained

The soul cannot go to the true abode.

So long as the Satguru, the wise one, is not found,

The Sound is not revealed,

and the inner lotus does not blossom.⁵⁸⁹

This is how Saints have explained the way of salvation.

A Saint's soul enters within by realizing this truth.

It is the path of *sahaj yoga*,*

which consists in practicing the true Sound Current.

* The same as Surat Shabd Yoga. Esoterically, the state of *sahaj* (literally, easy or natural) refers to the state of meditation in which the soul, having realized its own true nature, gravitates easily and naturally towards complete merging with God.

Nam as Unwritten and Unspoken Sound

The soul sees the Truth
with the practice of the unwritten Nam.⁵⁹⁰

This Nam is not spoken by mouth and tongue.
It reveals itself automatically by following the true discipline.⁵⁹¹

The unwritten Nam is the pure cord.
Kal cannot play tricks with those
Who are connected with it.⁵⁹²

This Sound Current pervades every being,
But people do not know its secret.⁵⁹³

When the mind is steady, devotion is intensified.
Then can one come in contact with the true Sound.
One lets the soul enter through the eye of the needle.
Nirat followed by surat automatically enters within.
Seeing the unwritten Nam one obtains true love.
Darkness is removed and the downpour of nectar
falls from the inner sky.
By entering the path of love
All doubts are dispelled.

One offers one's head [egotism] as a sacrifice;
He does not then care whatever others say.
One can then expound all the secrets of the written names,
For he has obtained the unwritten Nam from the written ones.

Such a one, says Dariya, is a wise Saint.
Rarely someone knows this secret.⁵⁹⁴

When an object is named,
It is expressed in letters.
But when that object is really seen
No letter is seen therein.⁵⁹⁵

Devotion to the Name (Nam)

How can one control the wind-like mind?
The secret of its control
Lies in the discipline of the Sound Current.
Through this one can have access to the primal Akah realm,
Where pearls are strewn in abundance.

Nam is an unfathomable and a profound ocean.
It is a mine of gems and rubies.
If a connoisseur is found,
He will let one recognize the true Sound.⁵⁹⁶

My discipline, says Dariya, is quite different
from that of others.
Be not misguided by the deceptive appearances
of the so-called holy men.
One must move thoughtfully in this world,
Holding fast to the true Sound.⁵⁹⁷

Your kith and kin may speak ill of you.
Even the whole world may condemn you.
But forsake not my discipline of the Sound Current, says Dariya.
This will enable you to cross the ocean of the world.⁵⁹⁸

Pandit Sār Sabd ek hoi

One true Sound reverberates within, O learned priest.
Forgive me and give up your anger;
Reflect thoughtfully and see within your heart.
All people try to search for the truth
By studying scriptures such as the Gita,
the Vedas and the Puranas.
But so long as the true Sound is not obtained,
All study and research go in vain.

Efficacy of Holy Repetition (Simran)

With paper and pen in hand, what can one gain by writing
If one is not absorbed in love?
What is the use of bathing by plunging into water
If the inner blemishes are not washed off?

What benefit can be derived from the evening ritual,
the libation of water
And by repeating the Gayatri mantra,
If one's mind is not absorbed in automatic repetition
of the holy names?
If one has not entered within by removing the veil of deceit,
How can the cycle of birth and death be removed?

Listen, O brother – the learned priest – says Dariya:
Rare is the one who understands this truth.
Only he who has completely surrendered himself
And follows the discipline of an obedient servant
Can unite with the purest Lord.⁵⁹⁹

Efficacy of Holy Repetition (Simran)

The repetition of holy names (simran) imparted by the Satguru is the basis of the spiritual practice. One must practice this repetition with love and devotion. When one attains maturity in the practice of the repetition of the written names, the unwritten Nam reveals itself automatically. One then sees the luster of the unwritten Nam and listens to its melodious inner music. This Nam is sweet like nectar. One can have this inner experience only through the grace of the Satguru.

Avoiding the transitory pleasures and comforts of the world, one must therefore carry on the repetition of holy names assiduously. Just as metal is cleansed of its rust and becomes

Devotion to the Name (Nam)

lustrous by rubbing it again and again, so also is one's heart purified and the lustrous inner light is manifested by repeating the holy names again and again. The practice of holy repetition is the ship which enables one to cross the ocean of the world. Those who fail to receive the technique of holy repetition from the Satguru are indeed unfortunate; they cannot but wander around in this world life after life.

Carry on the holy repetition imparted by the Satguru
with concentrated mind.
Why are you lost in worldliness?
Give up lust, anger and pride, O brother.
Your worldly cleverness will not be of any avail.

The Perfect Master sings the praise only of Nam.
Only Nam can cut the bondage and destroy all sins.
Practice the holy repetition,
forgetting about wealth and comforts.
Their glamour and pride are only for a short while.

When the canopy of Nam adorns one's head
The Unstruck Divine Music is played
and the true wisdom descends.
When one gives up the delusion of the world,
One obtains true love and is immersed in true Nam.

Following the wisdom of the Guru, one is absorbed in love
And thereby forgets about all worldly wealth.
Know this Nam to be the Truth, O cunning one.
Your life is passing frivolously and in vain.
The Satguru's Shabd is the passport for attaining the Truth,
And therein lies the pure wisdom of the Saint.⁶⁰⁰

Efficacy of Holy Repetition (Simran)

Listen to this word of the Saint, says Dariya,
And take it firmly to your heart:
When maturity is attained in your knowledge and devotion,
You will realize the unwritten Nam through the written names.

Be absorbed in the holy feet of the Satguru every moment;
The true Almighty Lord will come to your help.
The loving Lord who bestows bliss on Saints
Will destroy your sins and you will reach His abode.

Nam will help you and make you fearless.
Through your holy repetition,
 you will obtain the nectar-like Nam.
It is this Nam which will show you
 the imperceptible [Alakh] region.
Therefore take the Satguru's holy feet to your heart.

Incomprehensible and unfathomable
 is the power of the Satguru's Nam –
Innumerable sinners have become liberated by its power.
The Merciful Lord is ever gracious –
He destroys the sufferings and afflictions
 of the practitioners of the holy repetition.⁶⁰¹

Practice thoughtfully the repetition
 of the blessed gift of the Master.
It is the most gracious and beneficial of all
 and is the supreme crown jewel.
Where there is water the boat will sail through.
The repetition of the holy names
 is the boat for the ocean of the world.⁶⁰²

Devotion to the Name (Nam)

He who listens to Nam with devotion
Experiences its pure ambrosial taste.
One is purified by having the inner sight of the Saint.
He is the true wish-granting gem who removes all worries.

One should listen to the inner melody, digest it within,
Taste the nectar of Nam with longing
 and enjoy the sight with the inner eye.
He who drinks the nectar of Nam to his fill
Is the only one who fulfills the purpose of his life in this world.⁶⁰³

When one's love and devotion are ripened,
One finds the manifestation of Nam, the true diamond.
Without the wise Guru, people roam about in delusion.
They do not find the true Sound, the Divine Melody.
Listen: the true Shabd is the essence of all;
Only through this does the Merciful Lord
 save souls from the ocean of the world.

The Lord loves His devotees and bestows bliss upon Saints.
He removes the sufferings of His devotees by His grace.
When one carries on holy repetition with intense love,
The Lord manifests Himself to His devotee.
The greatness of the world is incomprehensible,
But it stands no comparison to the majesty of Nam.

The Master himself undergoes suffering
 for the sake of his devotees;
When a calamity comes he goes to their rescue.
To what places has he not gone for the sake of those
Who are absorbed in his love and devotion?⁶⁰⁴

Efficacy of Holy Repetition (Simran)

Pure Nam which makes one fearless is the only helper.
Bhajan [listening to the inner melody] removes all blemishes.
When one contemplates on the form of the Master
with rapt attention,
The luster of his matchless Form radiates all around.⁶⁰⁵

Nam is the only truth, says Dariya.
This world is all false.
With an upsurge of love and devotion
One crosses the ocean of the world.⁶⁰⁶

The one who sings the praise of the Satguru's wisdom
With intensely firm love and devotion,
And has confidence in the true Sound,
Will be able to see the inaccessible source.

Being dedicated with love and devotion,
He will certainly not come to the ocean of the world again.
Removing the inner veil,
He will experience the automatic holy repetition
And enjoy the downpour of nectar in the inner sky.⁶⁰⁷

Let the practitioner be brave like a lion,
And let him not forget the holy repetition even for a moment!
Let him be on alert with his drawn-out bow and arrow!
The thief [Kal] can never come near such a one.⁶⁰⁸

Keep on repeating the holy names with tenacity
And remove the impurities by repeated rubbings.
With the impurities removed, one becomes pure,
And wisdom dawns upon such a one in full.⁶⁰⁹

Devotion to the Name (Nam)

Sumiru Satnām niju kām hai jāhi te

Practice the repetition of the true Names,
which alone is of value,
Abandon the taste for worldly enjoyment
and attain thereby the inner bliss.
Have kindness in your heart, look with compassion
And give up all family rites and worldly concern.

Being detached, brush aside all worldly delusions
And take refuge at the Satguru's holy feet,
which is the kingdom of eternal bliss.
Disregarding sufferings and afflictions, cut off worldly snares
And be firmly absorbed in contemplation,
which alone is of value.
Thereby the inner lotus will blossom, nectar will flow
And the inner sky will resound with melody,
hearing which, Kal will flee.

There the dazzling Light will shine
and the true Sound will resound,
Which will destroy heavy sins
and place a divine canopy over your head.⁶¹⁰

Sumirahu satpad prān adhār

Carry on the repetition of the true names,
taking it to be your very life-breath.
Obtain thereby the true Sound
and go across the ocean of the world.
When a disciple receives the holy names from the Guru,
The disciple is sure to attain the unchangeable,
Eternal and immortal abode.

Light and Sound as the Manifestation of Nam

The soul attains union with the Creator
And never again comes to this world.
That abode is different from the three worlds.
There resides the primeval Lord,
along with a multitude of pure souls.

A disciple who takes the Guru's word to his heart
Is destined to go to the true abode and is never to fall into hell.
Having obtained the authentic passport [Nam],
He certainly goes to the hidden realm
and never comes back here again, says Dariya.⁶¹¹

Light and Sound as the Manifestation of Nam

Nam manifests itself as inner light and sound, and it is by means of the light and sound that the soul gradually covers her spiritual journey and is finally led to the primal Sound (Mul Shabd), her ultimate abode.

To begin with, one must fix one's attention at the point within where the sun and the moon meet, i.e. at the eye center. With the attention firmly fixed at this point, one contacts the inner Sound which emanates from the primal Source. This Sound is not spoken by mouth and the inner journey is not traversed by foot. The entire journey is covered by the soul's inner faculties of seeing and hearing, called *nirat* and *surat* respectively. One sees the sun, the moon and the starry region, and hears the ringing of musical instruments. One is absorbed in the ecstasy of these inner sights and sounds. One finds the secret of the automatic repetition of holy names (*ajapā jap*) and discerns the manifest forms of the five elements. Transcending the elements, one catches their true essence, namely the Sound Current. This Sound Current takes the soul to the thousand-petalled lotus, and the soul is immensely delighted with its

Devotion to the Name (Nam)

fragrance. The path beyond it is extremely subtle and is hard to describe. It can be crossed by serving the Satguru with utmost love and devotion. Satguru is the ladder that enables the soul to ascend step by step to the highest region.

Light and Sound arise from the primal Shabd.
Let one make one's attention one-pointed,
And let the surat catch the Sound Current with rapt attention!
This is the only way to rise to the primal Shabd.
One should fix one's attention at that point
Where the sun and the moon meet [at the eye center].

One will find a resounding melody
emanating from the primal Shabd.
One should merge oneself into that melody.
There the thousand-petalled lotus blossoms,
Although the primal Source is above the Akah Lotus.
There arises a unique fragrance
from the thousand-petalled lotus,
Enjoying which souls are thrilled with great delight.

When one becomes a devotee of the Satguru,
Then alone love and devotion are manifested
through his service.
The further journey is extremely subtle.
It can be crossed only by merging the surat
in the Sound Current.
Experiencing the refulgent Light
and incomparable Sound [of higher regions]
One is filled with bliss.

Reaching the inaccessible [Agam] region,
one finds an exceedingly dazzling Light.

Light and Sound as the Manifestation of Nam

It is hard for the mind to stand that Light.
Stepping on the ladder of the Satguru,
One tastes there the fruit of immortality.⁶¹²

When one sees with one's inner wisdom,
An eternal Light comes to one's sight.
One is absorbed in the Unstruck Divine Melody,
And the Lord is seen in the refulgence of Light.⁶¹³

The Unstruck Divine Music is played every moment,
And seeing the divine Form the soul is absorbed within.
Only he who finds a wise Guru
Can attain the true abode of Satnam.⁶¹⁴

Offer your body and mind before the Satguru
And let not your love and endearment ever decrease.
Abandoning all attachments of the mind,
You must recognize the true Sound.

This Sound is one, explains Dariya;
Try to understand this if you are learned.
Having crossed the sun, the moon
and the wind-like cosmic mind,
The soul catches this primal Sound
by flying like a bird, O brother.
Then alone is the Satguru's Shabd realized
And the soul is delighted to enjoy the nectar
of the primal Lotus.
When nirat opens, the surat unfolds.
Then one finds the manifestation of the true Sound.

Surat is cleansed in the inner sky,
Where one finds the channels of Irra, Pingala and Sushumna.

Devotion to the Name (Nam)

The soul attains salvation
by practicing the discipline of the Sound Current,
And thereby escapes reaping the fruit of good and evil deeds.

Only he who knows such a technique
Is a true yogi, says Dariya.
Cultivate the discipline of the Shabd, says Dariya.
Thereby the pure Light glitters, and the trumpet is sounded.
He who has not found the true Shabd,
What can he say of the Guru's wisdom?⁶¹⁵

So long as the technique of love is not gained,
Whatever one says of knowledge is in vain.
But when one is merged
into the Satguru's tranquil Sound Current,
One automatically obtains the taste of the nectar of love.

Just as the bee is allured by the lotus flower,
And being unable to bear the agony of separation
unites with the flower;
Or just as the moonbird's heart is absorbed in the moon,
So should one be in love with the Sound Current
without ever being forgetful.⁶¹⁶

A Sound resounds without uttering a word from the mouth,
And the nirat moves in the universe without feet.
When one is absorbed in the Unstruck Divine Melody,
There appear suns and moons like a garland of gems.

Musical instruments ring within the forehead
And one drinks the nectar of love in ecstasy.
The secret of automatic holy repetition is revealed
And one finds the five elements in manifest forms.

Light and Sound as the Manifestation of Nam

Having realized the elements, the soul enters the realm
which is free from elements,
And discovers how the essential Truth
displays its splendor in the elements.
The soul ploughs through the elements like a farmer
And takes hold of the Shabd,
the essential Truth leading to salvation.

Without passing through the elements,
the soul does not enter into the Sound.
Only a devotee can understand this, says Dariya.
Without realizing the true Name [Satnam],
Gods, people and sages are all led astray.⁶¹⁷

One who is in love with Satnam
Is the glorious Saint full of love and affection.⁶¹⁸

Play the inner trumpet fearlessly,
And realize the Sound, the true essence.
The true living Lord will knock down the pride of Yama.
Sarguru is the true Lord;
Realize this through the cultivation of Sound.
Hold fast to the Sound Current
And offer your body and mind to it.⁶¹⁹

Have love and endearment for Nam,
And you will not be lost in the ocean of the world.
There can be no devotion without love.
The inner lotus will wither without the water of love.⁶²⁰

Devotion is the root of spirituality and the source of wisdom.
It is through devotion
that the thousand-petalled lotus blossoms.

Devotion to the Name (Nam)

Taking refuge in the Truth,
 one should be absorbed in it with love.
One will see the Nam beyond the three gunas
And sing its blameless glory.

One should have reliance only on Satnam.
Thereby one's blemishes will be removed,
And the incomparable lotus will blossom within one's heart.
The bee [the soul] attracted by the sweet fragrance of the lotus
Will be absorbed in it, and will rejoice in its fragrance.

Just as the serpent,
 having placed the gem in his fang on the ground,
Never loses sight of it while taking his feed;
Or just as the moth, seeing the lamp before it,
Never turns its face away from the lamp and burns itself;
Or just as the wife of a deceased husband
 bravely goes to the funeral pyre*
And burns herself, having no fear for her body –
With her face turned towards her husband
She brushes all aside and goes with him to the pyre –
So should one gaze at Nam, absorbing one's heart in it.

The moonbird gazing at the moon
 never shows its back to the moon;
So should the soul keep its inner eye
 absorbed in the inner wisdom.⁶²¹

* A widow, in selfless devotion, would throw herself onto the funeral pyre of her husband. This practice, known as *sati*, was abolished by Indian law in 1829.

The Manifestation of Nam Explained through Similes

It is only through the Nam or Shabd imparted by the Satguru that the soul attains divine union. This fact is explained through various similes.

When a drop of *swāti* rain falls on a new shoot of a plantain tree, the former, in the course of time, gives rise to camphor within that tree. The Satguru is like the *swāti* rain and the disciple is like the shoot of the plantain tree. The wisdom imparted by the Satguru brings about the manifestation of Nam, which is compared to the sweet-scented camphor. Likewise the essence extracted from a flower turns sesame oil into a sweet perfume. The Nam of the Satguru is like the essence of the flower which brings about the transformation.

The disciple may again be compared to a worm which is turned into a black bee through the constant care and the contemplative technique of the bee. Again, the poison in the fang of a serpent is converted into a gem when a *swāti* raindrop falls into the serpent's mouth. Likewise, an elephant acquires a fabulous gem within his head when a *chūngāl* bird pecks on the elephant's head and thereby allows the *swāti* raindrops to enter his head. A shell is similarly filled with pearls when the drops of *swāti* rain enter into it. In the same manner, the Satguru's Nam always serves as the true philosopher's stone and brings about a total transformation on the part of the disciple. The disciple merges into the form of the Satguru and attains liberation in his very lifetime. If one does not attain liberation while living, it is impossible to attain it after death.

A disciple must, however, take to his heart the fact that this extremely powerful technique of the Satguru is highly esoteric, and that the disciple should never disclose it to others.

Sound [Shabd] is the bow and arrow;
Sound is the mark of the Truth.

Devotion to the Name (Nam)

A person is saved, says Dariya,
When he recognizes the Satguru.⁶²²

The ocean of the world is unfathomable, says Dariya;
Find the ship of the Satguru.
Boarding his ship, let the soul go to the highest abode
And enjoy the kingdom of bliss.

The soul reaches that abode through the true Sound,
Having found the Satguru as the benefactor.
Giving up worldly delusions, says Dariya,
Let one therefore dedicate his heart to his Master's holy feet.⁶²³

When a new shoot of a plantain tree initially germinates,
If it happens to be a lucky one,
At that opportune moment the *swāti* rain comes,
And its first drop enters within the new shoot.
In a month, a crystal is formed
With the fragrance of camphor.

A connoisseur takes the crystal out,
And, bringing it to the market, shows it to all.
No one calls it plantain anymore.
It is known as camphor by all.
It looks very beautiful – pleasing and white –
And is preserved with great care.

Guru is the *swāti* rain
And the disciple's body is the shoot of the plantain tree.
Nam is the life-giving nectar of love
Which brings about lustrous wisdom.⁶²⁴

The Manifestation of Nam Explained through Similes

Within the body blossoms the incomprehensible flower,
Emerging from the root of the life-giving Sound.
The flower is spread over sesame seeds,
Which catch the flower's fragrance and are permeated by it.

The life-giving Nam is within all beings,
But without being awakened, none can obtain its fragrance.
When sesame seeds are crushed, the perfumed oil comes out;
Likewise the Sound is manifested on being awakened.

The sesame oil turns into perfume;
It is no longer known as sesame oil.
Likewise, when the Satguru's Sound permeates a mortal,
He occupies the immortal abode.⁶²⁵

A worm likewise is turned into a bee
when the bee acts as the Guru.
But a Satguru alone is known to be the Guru of a human being.
Recognizing the Satguru,
if one lovingly dedicates oneself to him,
A worm-like human being will certainly turn into God.
One should offer oneself as a sacrifice to the Satguru,
Who discloses the secret of salvation.
His true Sound is indeed a philosopher's stone.
Let the wise one understand this.⁶²⁶

How did the serpent obtain the gem in its mouth?
By what technique was the gem produced?
The serpent was full of poison for a thousand years,
Yet it never bit the foot of a human being.
It remained in the prayer of the sun
And its darkness was removed when it became humble.

Devotion to the Name (Nam)

While it was poison-ridden through and through,
It obtained the nectar of the *swāti* raindrop.
Its poison disappeared and the gem was produced;
Its mission was accomplished and its anguish removed.

When an aspirant likewise adopts a true yogic technique,
He gains wisdom and attains the fruit of salvation.
Find the Satguru, says Dariya,
And cultivate the technique of the true Sound.
False gurus are easily available in the world,
But the true and pure one is hard to find.⁶²⁷

How does the elephant acquire the gem within his head?
Swāti rain, of course, is known to all.
But without the touch of the philosopher's stone,
it cannot bring about the gem –
Swāti raindrops fall on the elephant's head and roll away.

Swāti's virtue is praised by all,
But no one knows the secret of the *chūngāl* bird.
A few drops of *swāti* rain fell on the elephant's head,
But they were wasted without the *chūngāl* bird.

When the *chūngāl* bird pecks on the elephant's head,
The water goes within the elephant's head.
From that arises the pure gem.
Unique indeed is the secret of *chūngāl*,
the philosopher's stone.⁶²⁸

The shell is in the hope of the *swāti* rain.
But without the touch of the philosopher's stone
The *swāti* rain cannot produce the pearl.

The Manifestation of Nam Explained through Similes

There comes the shower of *swāti* rain,
And the shell partakes of the water to its fill.
But despite partaking of the water,
the shell remains disappointed,
Because without the philosopher's stone,
a pearl is not produced.

The learned priest expounds all the Vedas,
But he knows not the secret of the *sākūch* fish.
It is this fish which gives rise to many a lustrous pearl.
It is as if it were endowed with the radiance of jewels.
The shell stands for the disciple,
And wisdom is the *swāti* rain.
Sākūch fish symbolizes the Satguru,
Who lovingly offers the gift of salvation.⁶²⁹

He who realizes salvation while living is the wise one.
Only such a person crosses the ocean of the world.
Deep and unfathomable is the ocean of the world,
And it flows with treacherous waves.
But boarding the ship of Nam,
One safely reaches the immortal abode.⁶³⁰

The salvation which one attains while living is the true one.
When one dies without salvation,
One has to go round the cycle of eighty-four.
One will then have no chance to meet the Beloved.
The eighty-four lakh life forms in the world are there for him.⁶³¹

One's heart develops confidence only in such a Guru
Who instructs the disciples to attain salvation while living.
On giving up the body, a state of confusion prevails.
How can one understand then the message of salvation?

Devotion to the Name (Nam)

Yama blocks one's way and makes one his prey.
One then takes rebirth in another form
And roams about in the world.
One knows not in what life forms one could be reborn.
Say: how can one be dedicated to the devotion of Nam?
Only he whose mind is set on the true abode while living
Will merge into the true Sound after his death.⁶³²

The Master's imprint [initiation] is by nature secret and esoteric.
One should be absorbed in the discipline
 while maintaining profound silence.
Whatever tricks and deception Kal may play,
One must preserve the confidentiality
 of the esoteric instructions and commands.⁶³³

The Master imparts wisdom, explaining it well.
The disciple must keep it profoundly secret.
Nowhere should he ever disclose it,
Else Kal will pounce upon him.⁶³⁴

Fate of Those without Nam*

They are indeed unfortunate who remain devoid of Nam.
Such ignorant ones fall into the clutches of Yama and come
to the cycle of birth and death again and again. Being devoid
of Nam and engrossed in sensuality, they are doomed to go to
hell. Again, they are led to be reborn according to their deeds
in such lower species as worms, snakes, monkeys and other
animals. None can ever attain salvation without Nam.

* Nam permeates every being. When Dariya Sahib speaks of those who are devoid of Nam or without Nam, he means those whose awareness of the Nam is dormant. Only a Satguru can awaken the consciousness of his disciples so that they become aware of the Nam within.

Fate of Those without Nam

Lofty mansions, glamorous displays of horses and elephants,
fabulous wealth and treasures and all near and dear relatives are
of no avail, and one loses one's life in vain without Nam.

People are wandering around without Nam.
Their capital* is waning at every moment.⁶³⁵

None is saved without realizing Nam.
Taking birth again and again
One wanders around in the world.⁶³⁶

But for Nam alone, nothing is of any avail.
Without Nam people simply waste their lives.
This being stupid, they do not recognize wisdom,
And make their lives worthless
without love for the Satguru's holy feet.⁶³⁷

Disregarding the true spiritual discipline,
they remain engrossed in enjoying sensuality;
Such people fall into hell without Nam.⁶³⁸

Practice the discipline of the holy repetition of true Nam.
One who is devoid of Nam is doomed to be reborn as an animal.
Without tasting the nectar of true Nam [Satnam],
One cannot enter the highest abode.
But for Nam alone, says Dariya,
Worldly people remain entangled in the world.⁶³⁹

* All beings come to this world with a limited number of breaths to take, which is their capital. Utilizing this limited capital wisely, one can attain salvation in one's lifetime. But this limited capital is waning at every moment, and if one does not fulfill the purpose of life by dedicating it to Nam, it is spent in vain.

Devotion to the Name (Nam)

The one who makes Nam his treasure,
Is never to suffer.
But the one who is devoid of Nam
Is sold in the hands of Yama.⁶⁴⁰

The one who does not take the Satguru's holy feet to his heart
Is born as a monkey and wanders around.
If one is not dismayed by poisonous sensuality,
even after listening to the Satguru's discourses,
One will be born as a serpent and remain absorbed in poison.
If one does not have a longing to see
The luster of Nam with one's inner eye,
One is indeed like a worm, devoid of eyes.⁶⁴¹

Nām nā jānā re ābhāgā ten

You are indeed unfortunate who do not know Nam.
Life is like a water bubble which disappears in a moment.
You speak very proudly of your high buildings,
palaces and mansions,
But they go away as they come.
You are entangled in poisonous objects in vain.

Elephants, horses, palaces and treasures, all are reduced to dust.
All are bound to be destroyed in a moment,
and you will repent later on.
Mother, father, sons and brothers,
all of them you call your own,
But not having found the Satguru,
You will be sold in the hands of Yama, says Dariya.⁶⁴²

True Love

Love, the True Path Shown by the Satguru

A wide variety of paths are advocated and followed in the world. Priests and preachers of different sects prescribe a bewildering variety of religious observances, rituals and austerities. These lead only to confusion, and people are at a loss to understand how to determine the true path. Although outer rituals and austerities have little spiritual value and lead to exasperation, their practitioners find it difficult to extricate themselves from the dogmas of conventional beliefs and practices.

The only way to find the true path is to find a Satguru who, with his unbounded compassion, reveals the secrets of the path of love.

By treading the path of love, one's inner eye and ear are opened; one sees the inner light, hears the celestial music and witnesses the spectacular inner sights. One's blemishes of lust, anger, greed, attachment and pride are removed. One realizes the true Nam and drinks the nectar of true love in a state of unsurpassed bliss. None can attain this path of true love without devotion to the Satguru. One must therefore dedicate

True Love

oneself to the Satguru's holy feet in utter humility. When true love is kindled through the grace of the Satguru, one is automatically freed from the attachments of the world and is led to divine union.

Salvation or God-realization is thus attainable only through true love. Such love is preceded by intense longing for the Beloved. None of the religious rites and rituals, charities and other virtuous deeds can ever take one to the supreme abode of the Lord. All recitations and singing, religious observances and austerities are useless without love. Without love, one cannot help but go to the world of Yama. Only he who is dedicated to the Satguru and through his grace immersed in love for the Lord is truly blessed.

Having comprehended the reach of the intellect
and the glory of wisdom,
I briefly describe the nature of the spiritual path.
All like their own teachings,
But only a rare few are awakened to the true path of salvation.
The true path is well expounded by all the Saints.

Many ascetics, however, have spread some other stories.
They have described in detail hypocritical practices,
And the yogis have prescribed their own doctrines.
Thereby, neither is the true yoga accomplished,
nor the true knowledge realized.
The body becomes emaciated,
And one is overpowered by diseases.

The staff-bearing recluses have laid down the practice
of holy repetition and penances,
And they repeat the holy syllables of Gayatri
in the morning and in the evening.

Love, the True Path Shown by the Satguru

Followers of the systems of Indian philosophy,
mendicants and renunciants,
All are engaged in their own holy repetition
aimed towards the fruit of salvation.

The Jain monks, ascetics and yogis,
All renounce the world in adherence to their doctrines.
The Hindu priests are dedicated to the Vedas and the Puranas.
They prescribe nothing but rituals.⁶⁴³

Just as a tree is covered by creepers,
The priestly people are entangled in various kinds of rituals,
And the sour and sweet are sold at the same price;
Scentless and fragrant flowers are treated alike.

Although gold and copper look alike in form,
A person of sound wisdom discriminates between the two.
All must distinguish between
A faithful wife and a woman with many suitors,
One being loyal and the other promiscuous.

By thoughtfully distinguishing
the Sound Current of the Satguru,
Let me thereby single out and expound the true path.
It is only through this path
that one accomplishes the fruit of salvation,
Abides in the eternal realm and attains the immortal kingdom.

Being freed from the cycle of birth and death,
one is not bound to be born again.
Shedding all maladies,
one becomes pure and dwells in love and endearment.
He who finds the Satguru is set on the right path.
Such a fortunate one drinks the nectar of love.

True Love

Being endowed with a pure and beautiful form,
One drinks the nectar-like ambrosia of wisdom.
Why should one not then follow the path of love,
Along the coast of the ocean of mercy [the Satguru]?⁶⁴⁴

The primeval Lord is like the wish-granting immortal tree.
Hold fast to its one root, leaving aside its multifarious branches.
Be in touch with the glorious lotus, O fortunate one.

Being dedicated in love to the primeval Sound,
Be absorbed in the holy feet of the Satguru.
Many dangers and vices are removed thereby.
Being absorbed in love and devotion, touch his holy feet.
Thus, all sins and misdeeds are destroyed.⁶⁴⁵

Many are the paths prevalent in this world.
Knowing the proper wisdom, work out your own salvation.
He who obtains a wise and discriminating Saint
Recognizes the path of salvation.⁶⁴⁶

People preach various paths,
But the path of salvation is found from the Satguru.
This path of the Satguru is indeed unique.
A host of other paths are mere expansions of worldly rituals.⁶⁴⁷

The technique of love is truly the root of spirituality;
Follow this technique as imparted by the Master.
When with his grace the inner lamp is lighted,
The true Nam, the support of all, comes into sight.⁶⁴⁸

The lotus resides in water
But does not come into bloom by water.

Love, the True Path Shown by the Satguru

Only when the light of the sun appears
Does the lotus open its petals,
Just as the contemplative [inner] eye opens to see.

The spiritual lotus likewise resides in the human body,
which is like a pond;
Its sustaining water is close to the lotus.
But only when love for the Satguru arises
Does the inner lotus bloom,
And one becomes a devotee of the Lord's holy feet.

Without love, there is no spiritual path;
The path lives in love.
Without Satguru no vision of the Lord can be had,
No matter what recluses preach.⁶⁴⁹

Have love for the Satguru
And give up this perversion of worldly delusion.
The nectar of love is ever tranquil;
Know this to be the essence of the Truth.⁶⁵⁰

Recognize a Saint and drink the tranquilizing nectar
of his love to your fill.
Discarding lust, anger, greed and pride,
Have a glimpse of the dazzling light emerging,
as it were from clouds.⁶⁵¹

Without love there can be no devotion and wisdom.
With love arisen, they can be experienced
with the Guru's grace.
With intensification of love,
one comes in contact with the true Sound,
And like a lotus in water, abides in its peace and bliss.

True Love

When love and endearment are firmly ingrained,
One attains the elixir of Nam and enjoys its bliss.
Being firmly entrenched in love and endearment
And being well-steeped in devotion, one obtains the true love.

Have love for the lotus feet of the Satguru, O wise ones!
This life is short;
Give up needlessly extended discussions.⁶⁵²

With love and wisdom arisen,
One moves with detachment in the world.
He who finds a Satguru
Has true recognition of the path, says Dariya.⁶⁵³

So long as the lover is not immersed in love,
His sins and evil thoughts are not washed off.
If one's attention is not absorbed in the inner sky,
How can he see the wondrous inner sights?⁶⁵⁴

So long as intense longing for the Beloved does not arise
And the heart is not filled with love,
The spiritual goal cannot be attained –
Not by mere observance of religious practices,
vows and rituals.⁶⁵⁵

Whatever be the bulk of one's charity and virtuous deeds,
One can find no foothold anywhere without devotion.⁶⁵⁶

Have firm faith in love and devotion;
Love is the essence of the spiritual truth.
Reflect on this saying of the Saints.
By this alone, one is saved from the ocean of the world.⁶⁵⁷

Love, the True Path Shown by the Satguru

Without love, one goes to the abode of Yama.
But being endowed with love, one attains the immortal fruit.⁶⁵⁸

Blessed is the eye which is permeated with love;
Without love it is like a pebble or stone.
Like a gardener without a garden,
the eye remains empty without love.

What is the state of a human being without love?
He is like one who is denied all delicacies
and whose mouth is filled only with dust.
Without love one does not find the flow of the Sound Current.
But when the flower of love blossoms,
its fragrance is praised by all.⁶⁵⁹

If someone sings without love,
He is to be regarded as a clown or a prostitute.⁶⁶⁰

Dīyā se dīyā jinhīn lesi liyā

One who has kindled his lamp from the Master's lamp,
His lamp of the heart can never be dimmed.
As soon as one is steeped in love, the true Nam is awakened.
One is then dyed in Nam and is never separated from it.

When the moonbird falls in love with the moon,
It holds fast to its love
And never turns away its gaze from the moon.
Likewise, let one remain lying
at the Beloved's door, says Dariya.
Great indeed is his fortune!
Such a soul is sure to be saved.⁶⁶¹

True Love Is Love for Nam

True Love consists in love for Nam. This love for Nam is the real philosopher's stone, whereby one accomplishes all. One cannot be a true devotee without this love. The lotus of spirituality withers without the living water of love. When the Satguru imparts his esoteric teachings to the disciple and the latter follows the Satguru's instructions with dedication, the true Nam is manifested, bringing true love in its wake.

Thus, the Satguru's Nam is the fountainhead of love. One must therefore be dedicated to the Satguru's Nam and be immersed in its love. True love emerges from Nam and culminates in it. This love dispels all delusions, manifests inner light and enables one to drink the divine nectar, whereby the cravings of life after life are satisfied.

Just as ghee with its fragrance remains unmanifested in milk so long as the proper technique is not used to manifest it, so also Nam with its pure love remains unmanifested so long as one does not use the technique imparted by the Satguru. But with the application of Satguru's technique, the petals of the inner spiritual lotus open, and the soul, like a bee, is at once drawn to its delightful fragrance. Her love for the lotus of Nam is so intense that she cannot live without it. A true lover likewise forgets his hunger and thirst, his caste and creed, and is ready to sacrifice his very life at the altar of love. Such a lover alone sees the inner light, rises gradually to the highest spiritual region, is freed from the cycle of birth and death, and is released from the sufferings of the world once and for all.

Have love and endearment for Nam;
You shall not be lost in the ocean of the world.
No devotion is possible without love.
The lotus [of spirituality] will wither away
without the living water of love.⁶⁶²

True Love Is Love for Nam

Have love and hold fast to the true Nam, declares Dariya.
With longing for the lotus feet of the Satguru,
You shall cross the ocean of the world.⁶⁶³

When the Guru imparts the spiritual secret,
One obtains the blissful Sound through love.⁶⁶⁴

Listen, O wise holy ones:
Shabd is the primeval philosopher's stone;
Behold it within your heart
And attain salvation by holding fast to it with love.⁶⁶⁵

I shall offer myself as a sacrifice to the Satguru,
Who has imparted the secret of salvation.
True Sound is the philosopher's stone.
Only a wise one remains in its pursuit.⁶⁶⁶

With confidence in the Sound Current of the Satguru,
Be absorbed in it with love.
Then can one behold the truth in the inner mirror
Which never becomes dim.⁶⁶⁷

Be engaged in devotion with renewed love day by day
And hold fast to the holy lotus feet of the Satguru.
One will thereby attain immortal salvation
And never come back again to this world of delusion.

With truthful mind hold fast to Nam,
Repeating the Lord's name within your heart.
Gods and goddesses are illusory and useless.
Discard them all and hold fast to Nam, the essence of truth.⁶⁶⁸

True Love

A person who is dedicated to love for Nam
Obtains the nectar of the lotus feet of the Satguru.
Devotion and fondness are under the sway of love,
And with love and endearment in the heart,
 one develops detachment.⁶⁶⁹

The touch of love detaches one
 from the attachments of the world,
And one develops fondness day and night
 for the company of the Saint.⁶⁷⁰

So long as the lamp of love is not kindled,
There is pitch darkness within one's heart.
When the lamp of wisdom lustrously burns,
All defilements and sins are destroyed.
One develops true love for the Satnam.
Such a fortunate one, endowed with love and endearment,
Is indeed a Saint.⁶⁷¹

When one is pierced deeply by love,
Evil thoughts are dissolved and doubts are dispelled.⁶⁷²

When contemplative love manifests within,
Clusters of lotuses blossom with delightful fragrance.
The bee [the soul] rejoices in the kingdom of fragrance,
And the gust of fragrance comes from open petals.

This spiritual lotus is contained within one's heart.
When one's love and endearment are directed to it,
The mind becomes detached [from the world].
Worldly doubts are completely removed,
And one attains the true Nam through love and endearment.

True Love Is Love for Nam

He who dispels doubts from his mind
Finds access to the immortal realm.
He is then sure to obtain the truly divine Nam,
And he never comes back to this world, even in dreams.⁶⁷³

Without fulfillment of love, the lover has no relish for food.
He obtains the immortal fruit as a blessing of love.⁶⁷⁴

Love brings about such a serenity
That one discards all wariness of clan and community.
If one enters the path of love,
Then one does not care who says what.

When one knowingly steps onto the path of love,
He cannot then deviate from it.
He is impervious to all worldly shame,
the abusive remarks of clansmen,
As well as all slanderous publicity of the world.

Breaking the tie of caste,
Such a devotee reaches his true home.
Having seen and realized the true Nam,
He knows within himself what true love is.⁶⁷⁵

When the heart is truthful, says Dariya,
All evil thoughts are washed away.
Then love dwells within the soul
And it brings an end to the cycle of birth and death.⁶⁷⁶

The bee [the soul] dwells in the inner lotus.
As separation would be heart-rending,
it remains blissful in union.
So pure is the nectar of Nam
That it remains absorbed in the [Satguru's] lotus feet.⁶⁷⁷

True Love

The one in whom love dwells day and night
Will never fall into evil.

The one in whom the refulgence of primeval Nam appears,
Within him the luminous light burns at all times.⁶⁷⁸

Such a pure soul who is absorbed in love for Nam
Goes to the hidden realm.

She goes to that realm never to return again.
Her agonies of life after life come to an end.⁶⁷⁹

When the lid of the vessel of love is removed,
The lover is intoxicated by drinking the nectar of love.⁶⁸⁰

Drink now by filling your cup from the well of nectar
And enjoy the fruit of this divine nectar,
Which brings the dead to life.
As the soul becomes purer by drinking nectar,
Her sight becomes increasingly clearer.

The one in whom the true Sound is manifested
Goes to the immortal realm.
There one finds the nectar of love and the fruit of immortality
Whereby the hunger of life after life is satiated.⁶⁸¹

Jab dinamani din parakās

When the sun casts its light,
The lotus flower blossoms.
Then all its petals [doors] are opened,
And the bee [the soul] is absorbed in its relish.

From the cloud saturated with love,
the river flows with surging currents,
And it merges into the ocean.

The Nature of True Love

The sky resounds with thunder
And it showers forth gems and rubies in abundance.

The swan [the pure soul] attains profound wisdom.
A heron [worldly soul] cannot stand in comparison.
By seeing and touching the Lord and tasting the nectar,
All miseries of the soul are terminated, says Dariya.⁶⁸²

The Nature of True Love

The nature of true love can be illustrated by various examples: the love of the lotus for the sun, of the bee for the lotus, of the deer for the melody, of the lily for the moon, of the rainbird for the *swāti* rain, of the moonbird for the moon, of the moth for the lamp, of the faithful wife for her husband, of the warrior for battle and of the fish for water.

With the emergence of true love, the lover's life is profoundly changed. As a fish without water, the lover cannot live without his beloved. He is ready to sacrifice his body, mind and life on the altar of love. Like the water of the ocean, which never decreases, his love knows no diminution. It goes on increasing day by day.

A Saint alone is a true lover whose entire being is steeped in love of the Lord. Having had the direct vision of the Lord and being fully immersed in the living water of Nam, he faces the trials and tribulations of the world with perfect equanimity. With the loving eye of the Almighty focused on him, he is ever happy in the will of the Lord.

Blessed are those who take refuge in such a Saint or Satguru and develop love for his holy feet. Impervious to transient pleasures and fleeting attachments of the world, a loving disciple of the Satguru rises above the pleasure and pain of life, and unfailingly crosses the ocean of the world. The living water

True Love

of the Satguru's love nourishes his life and keeps his lifeboat always afloat. Just as the water that nourishes the tree cannot but support the wooden boat, so also the Satguru cannot but support the disciple, even if the latter is devoid of love for the Satguru and remains dry within.

True love is the only means of crossing the ocean of misery. It is a flower of incomparable fragrance and it bears a fruit of unsurpassed taste.

It is due to love that the lotus remains immersed in water.

The bee enjoys the fragrance of the lotus,

And at daybreak, the lotus opens its petals

With the appearance of the sun's rays.

The bee, absorbed in the fragrance of love,

Resides in the lotus.

Likewise, the deer has love for melody.

As soon as the melody reaches his ears,

the deer is smitten by love.

He stakes his life on the altar of love

And being overpowered by love, offers his life as a sacrifice.⁶⁸³

The lily blooms by the light of the moon.

Its love and endearment for the moon

is the root cause of its blooming.

Although the lily is in the water and the moon is in the sky,

The intensity of the lily's love and endearment for the moon

Is such as to make it blossom.

The rainbird is in love with the *swāti* rain;

Its thirst is quenched only by obtaining this rain.*

* Its purpose of life is fulfilled by obtaining this rain.

The Nature of True Love

The water of any other rain is bitter to it.
Love and endearment for Nam should likewise
be the true purpose of one's life.

There are rivers and oceans in the world,
But the rainbird considers them to be fire.
He who is endowed with such a true devotion for the One
Is filled with the real love of Satnam.

When the rainbird takes the vow in its heart
to drink only *swāti* rain,
Swāti raindrops do fall, and it tastes the immortal nectar.
Since its confidence is there, the *swāti* rain does come.
If love is not there, the Satguru is not found.*⁶⁸⁴

The moonbird falls in love with fire
[because of its resemblance to the moon],
And, absorbed in love, pecks the burning ember.
There is such fondness and endearment in love
That the lover ever remains elated.⁶⁸⁵

The moth rushes towards the lamp.
Its body is burnt and yet it feels no pain.

The devoted wife displays her courage
for the sake of her deceased husband.
Facing the blaze of fire, she reduces her body to ashes.
In the wake of love, she has no fear of the fire.
She ascends the burning pyre as if entering a celestial plane.

* The Satguru does not appear within the disciple.

True Love

The warrior faces the battle and lays down his life.
Without love, courage does not emerge.
Without courage, the work is not accomplished.
But with love and courage, one finds abode in one's true home.⁶⁸⁶

The Satguru showered his grace on me in various ways.
It was like a cooling shower of rain on a withering paddy.
My fondness for his lotus feet has arisen,
And I wish to be ever absorbed in his lotus feet.

Like a bee intoxicated with fragrance,
If the soul had intoxicating love for the Lord,
She would become wise.

The fish cannot remain alive without water,
Which is its beloved and very life-breath.
It cannot survive out of water;
It will writhe and turn back to water again.⁶⁸⁷

I offer this body, mind and life to you;
Pray, kindly accept them, stretching out your hands.
I have none other than you –
May my heart be always absorbed in your holy feet!⁶⁸⁸

Vast and profound is the nature of manifested love;
It saturates the entire body with nectar.
The one whose body is permeated by love,
 endearment and noble thought
Is turned into a Saint endowed with
 profound understanding and wisdom.

The Almighty Lord fondly loves a Saint
And keeps His eye full of endearment on the Saint.

The Nature of True Love

Through noble thoughts, the Saint's body
is always permeated by cheerfulness,
And with the removal of evil thoughts,
the nectar of love steadily flows.

Just as the water of the ocean does not decrease,
Likewise love never decreases –
It keeps increasing day by day.
The ocean drying up has never been heard of –
so do poets proclaim.
So profound is its nature that it allows a boat to float over it.

The ocean's water keeps the boat on its surface.
It is difficult to describe the water's love [for the wooden boat].
It is the water that nourished the tree.
Therefore, it cannot but lovingly keep
the hard wooden boat afloat.⁶⁸⁹

Wise Saints, who have seen the lotus feet of the Lord,
Undergo the harassments of the world with forbearance.
Having confidence in Nam and being intoxicated with love,
Such wise ones reflect and expound their wisdom.

Maya is extremely powerful,
but a sheer delusion and defilement;
It is like a blazing fire on a heated stone.
The ambrosial Word of the Satguru, his nectar of Nam,
Is the water which extinguishes the blazing fire.⁶⁹⁰

Blessed is he who is detached from mother, father
and all other comforts and pursuits,
And is dedicated to the Satguru.
Various kinds of wealth, comfort and affairs of state
Are useless without devotion.

True Love

Like the shade of a tree which comes, goes
and is at times overhead,
They also are shifting.
Maya is so fleeting
That it comes and goes at its own sweet will.⁶⁹¹

Only he who, being detached from
the regal associations of the world,
Strengthens his devotion –
Only he attains the profound wisdom
And the immeasurable spiritual fruit of salvation.

Such is the grandeur of the true home
That the fragrance of flowers emanates from
the shower of the sky.
There the Lord manifests Himself
in absolute purity and brilliance,
And auspicious songs are sung with love.

Have kindness, and carry on your devotion
With love for the Satguru's holy feet.
With love, endearment and affection increasing day by day,
You will cross the ocean of the world.⁶⁹²

Prem kī kheli phulel sugandh hai

There is a sweet perfume in the game of love.
None is like the one who has love in his eyes.
It is on account of love that the lotus flower resides in water
And the bee is absorbed in the fragrance of the lotus.

It is due to love that the moonbird keeps on gazing at the moon,
Even if its beak stretches to touch its back
[with the changing position of the moon].

The Nature of True Love

Drawn by love alone, the devoted wife shows courage
in attaining union with her deceased husband
And enters into the fire as if the fire were blooming flowers.

It is for love that the warrior remains steadfast
on the battlefield
And lovingly places his life on the stake.
It is for love that the deer becomes absorbed in the melody
And shows no fear of being struck by a sharp weapon.

It is through love that a Saint cuts his worldly attachments
And becomes detached from all family ties.
When one is imbued with love, says Dariya,
One's heart blossoms,
as the buds of a lotus in water open their petals.⁶⁹³

Jog jukti se bhog bisariye

Renounce worldly pleasures
by the true technique of spiritual love
And go across the ocean of miseries.
Just as the heart of the bee is allured by the lotus in the water,
And the bee always enjoys the bliss of its fragrance;
As the heart of the moonbird is pierced by love for the moon,
And it keeps its eyes fixed on the moon;
As the rainbird is in love with the water of the *swāti* rain,
And does not like any other water;
As the deer hearing the melody with its ears
Stakes its all, including its life, on the altar of love;
As the devoted wife who is in love with her husband
Burns her body in fire;
And a warrior never turns back from the battle,
Even if stroke after stroke of swords fall on him –

True Love

So also with love a soldier-saint comes,
Riding on the horse of wisdom, says Dariya.⁶⁹⁴

Transformation Brought about by True Love

True love brings about a complete transformation. Just as a drop falling into an ocean becomes the ocean, a worm nurtured by a mason-wasp is transformed into a mason-wasp, a piece of wood put into fire is changed into fire, and a piece of borax used for dissolving gold is merged into gold, so also a devotee is transformed from a mere human into a divine being through true love.

This true love is kindled by the Satguru. With its proper cultivation, a person who is like a poisonous serpent full of poison-like vices such as lust, anger and greed and who inflicts pain on others is converted into a legendary serpent, possessed of a precious gem in its fang. Being freed from vices and endowed with the gem of spirituality, such a person radiates true love and peace and turns into a great benefactor of humankind.

An ordinary woman became an exalted woman.
She was in the company of the perfect One.
The drop fell into the ocean –
Who can now differentiate their forms?⁶⁹⁵

If any water falls into the ocean,
No one calls it by another name.
All know it to be the unfathomable ocean.
Who can separate that water?⁶⁹⁶

If a piece of wood is put into fire
It will burn and turn into fire.
It will become a glowing red ember.

Transformation Brought about by True Love

Having fallen into fire, it will be known as blazing fire.
Who will then call it a piece of wood?
And who will recognize it as such, O brother?⁶⁹⁷

Just as borax is fully absorbed by gold,
So also is one's individuality
completely dissolved in the Lord through love.⁶⁹⁸

The serpent has deadly poison
And it bites the bodies of others.
How could it acquire the precious gem?
Please relate its story:

Giving up sensual pleasure, it practiced discipline,
And realizing others' pain,
offered prayer to the sun during the day.
For a thousand years it remained as a serpent;
Then it was changed.

While it was in an intoxicated state surcharged with poison,
It received the water of *swāti* rain.
The drinking of this water induced the transformation,
And a pure gem was produced.

This at once removed the poisonous form of the serpent
As well as all its worldly delusions.
This serpent has no more poison.
The precious gem emerged in its fang.

Likewise, sensuality and other blemishes
are removed from the holy practitioner
Who remains engaged in spiritual practice.

True Love

Giving up lust, anger, sensuality
And other poisonous vices,
A perfect practitioner devotes himself fully
to the spiritual practice
And attains the ultimate goal of salvation.⁶⁹⁹

Just as the insect finds its transforming guru in the mason-wasp,^{*}
The disciple is transformed by the wisdom of the Guru.
It is the contemplation of the Satguru's lotus feet
Which transforms a worm-like man into a divine bee.

This secret is known to a wise one
Or it is spoken of by some poets.
This philosopher's stone can be recognized by one
Who has tasted the nectar-like love of the Satguru's holy feet.⁷⁰⁰

The Guru who eradicates our feeling of delusion
Is for us the divine bee.
We have a wonderful opportunity
To have a full glimpse of him, says Dariya.

The Satguru's holy feet contain pure nectar.
They are indeed the source of salvation.
My heart longs for his lotus feet,
Truly the indestructible and incomparable flowers.⁷⁰¹

True Love, the Path for the Brave

The path of love is steep and difficult. It is said to be as sharp
as the edge of a sword. Only the brave ones who do not fear

* An insect of the wasp family which, according to Indian folklore, first stings a crawling insect, making it unconscious or 'dead.' It then puts it in her nest and hums to it. If the insect hears her sound, it is transformed into a mason-wasp (*bhringi*), growing wings and flying away with her.

True Love, the Path for the Brave

for their lives can tread this path. It is not the path for the fop-pish, the lazy or the cowardly. One has first to offer one's body, mind and life itself before entering the path of love. It requires what is called 'dying while living.' A lover knows no hesitation, reluctance or fear, and offers himself willingly as a sacrifice on the altar of love.

The lane of love is extremely narrow. The lover and the Beloved cannot both enter together into it. The lover must therefore efface his individuality and merge himself into the Beloved in order to tread the path of love. Only then can this path be followed and the Beloved truly realized. The drop then becomes the ocean, and true union is achieved.

Thus the lover who dies bravely on the altar of love is blessed with eternal life. He indeed is a true martyr. He attains immortality and enjoys eternal union with the Beloved.

The path of love is very steep.
Let one ascend it, knowing it to be so.
It is like the edge of a sword,
So has the Satguru explained.⁷⁰²

The path of love is extremely difficult.
Many waylayers and cheats lie in ambush,
But fear them not, says Dariya,
For the wise one [the Satguru] is with you.
With the help of the Supreme Lord,
Waylayers and cheats will be destroyed.⁷⁰³

O warrior, having entered the battlefield,
Why do you – the brave one – fear now?
Fight wholeheartedly now
And face the arrows with fortitude.

True Love

Praises are showered only on the brave one
Who lives entirely for the sake of his Lord.
His face is pierced by arrows,
Yet he does not turn back from the battlefield.⁷⁰⁴

Only a brave one can offer devotion,
Discarding the reluctance of his body and his mind.
Devotion cannot be performed by one
Who is foppish and fond of fancy dress and delicacies.⁷⁰⁵

If one is a lover,
Then where is the room for fear?
Fear does not go near a lover.
When shame is ashamed of the lover,
Only then is the Beloved pleased with the lover's love.⁷⁰⁶

So unique is the path of devotion
That one treads it only by sacrificing one's body.
So long as love has not been awakened within,
What use is preaching wisdom
by renouncing worldly comforts?

Let one first sacrifice one's body, mind and life.
Only then can one step onto the path of love.
What is there in expounding wisdom in various ways
If one's eye has not seen the visions of the inner sky?
So long as one has not seen the nectar-like love
with one's inner eye,
Why should one utter empty words from one's mouth?

So long as love is not obtained
Fondness for the Beloved cannot arise.
When nectar-like true love takes abode within oneself,
Only then can one contact the loving Sound.⁷⁰⁷

True Love, the Path for the Brave

All speak of dying,
But rarely does someone truly die.
People do not die in such a way
That they do not have to die again.⁷⁰⁸

If you wish to attain the truly ultimate goal,
Then die before your death.
Only when you die while living
Can you be said to have definitely reached the other shore.⁷⁰⁹

The king of death cannot go near such a one.
He weeps and laments, beating his head.
The drop has merged into the ocean.
Who can now separate it?⁷¹⁰

Bhuli parā gur gyān tabe

When the soul is besmeared with egotism and delusion,
She loses the Guru's wisdom.
O lovely bride, the lane of love is extremely narrow;
Two cannot enter together into it.

You wish to taste love without being pierced by intense longing!
Your begging bowl will then remain empty.
The fruit of love is far away from you.
The wicked one wants it without following the path
of the Saints.⁷¹¹

Kehari kaid kīje nahin sāhab

Keep not the lion [the soul] imprisoned anymore,
O king of death, assuming yourself to be the Lord.

With a loud roar^{*} she will pounce upon and consume
you, the dog.
When the lion roars, the elephant [the mind] trembles
And runs away into the forest.

When the warrior [the soul]
is endowed with the sword [of the Guru's wisdom],
He fights with gusto, without turning back.
Seeing and reflecting within his heart, says Dariya,
A soldier-saint indeed has entered into the battle.⁷¹²

Ghorrā tej chalāye maidān men

Making his horse run fast and keeping his bow drawn,
The warrior drove away the five foes.[†]
Fighting the battle for the sake of the Beloved,
He knowingly sacrificed his life and became a martyr.

He won acclamation by relinquishing his all
And realized the essence of the Sound.
The Lord himself blessed him face to face.
He attained eternal life –
Who can kill such a one?

The Lord, the Merciful One, the true Beloved of lovers,
Himself came to shower His grace on him.
The Lord praised him, acknowledged his work done well,
And granted him His hidden abode.

^{*} This refers to the emergence of thunderous inner sound which destroys many vices and karmic obstacles.

[†] Lust, anger, greed, attachment and pride are the five foes.

The Bride in Love with the Beloved

It is a path of great subtlety and perseverance.
Only a rare one in the world follows it to victory.
The martyr is the truly brave one, says Dariya;
Thinking only of the Lord,
He turns not away from the battle, even for a single breath.⁷¹³

The Bride in Love with the Beloved

The bride whose heart is pierced by true love sees her Beloved everywhere. With unswerving devotion to her Beloved, she removes the blemishes from her mind and crushes the mind into a fine powder. She then surrenders it to her Beloved with utter humility and dedication. Like the rainbird, she repeats the name of her Beloved day and night, and constantly remains in his contemplation. The rainbird would rather sacrifice its life for a drop of *swāti* rain than drink any other water.

Unlike a prostitute who constantly changes her relationships, the divine bride faithfully remains in one-pointed devotion to her Lord. Not caring for gaudy dresses and ornaments, she makes purity and simplicity her robes and ornaments. Discarding all considerations of caste and clan, she offers herself as a sacrifice on the altar of love. Never expecting any spiritual gain from others, she always remains in one-pointed devotion to her Satguru and rejoices in the spiritual bliss obtained from him. The Satguru kindles the lamp of Nam in the heart of such a loving devotee. With devotion to Nam, the devoted bride is freed from the subtle impurities of her heart and is blessed with eternal divine union with her Beloved. Even a drop of the nectar of such divine love quenches the thirst of countless lives.

The one whose heart is pierced by the loving eye
Sees none other than the Beloved wherever he looks.⁷¹⁴

True Love

The one within whom love and devotion have taken abode,
Remains in humble submission day and night.
Look with your own heart, says Dariya,
And remain absorbed in the Satguru's holy feet.⁷¹⁵

To offer devotion is indeed a noble quality.
Thereby vices are removed.
But when one grinds the mind into a fine powder,
Only then can one become a fortunate bride,
blessed with the Beloved's love.⁷¹⁶

Only she is a truly blessed bride
On whose head shines the lustrous lotus.
Others are dogs and swine who display anger to their Beloved.
The faithful wife thinks only of her husband;
All her works are accomplished through him.

I have seen many women, says Dariya,
But this woman is a true gem indeed.
Her heart and soul are in her Lord, her true Beloved;
Day and night she is in His contemplation.
She is like a rainbird which is absorbed
in the thought of its Beloved
And repeats his name morning and evening.⁷¹⁷

How can one become a blessed bride?
In what way can one find the Beloved?
When one knowingly sacrifices one's body and mind,
Only then does one revive in the path of love.
The one who sacrifices his body, mind and head
Is the truly blessed bride in the world.

Discarding all rituals and delusions,
She offers her love to her Beloved.

The Bride in Love with the Beloved

Discard therefore the taste for the many
And devote yourself to your Beloved
 with one-pointed attention.

Due to her taste for the many,
 one becomes a voluptuous prostitute
While the Lord stands by.⁷¹⁸

Only she is a blessed bride
 who is imbued with her Beloved's love
And who has no caste or clan.
Such a blessed bride truly recognizes her Beloved
And practices true devotion by sacrificing her body and mind.

The fragrance of purity flows from her white clothes
And she cares not for gaudy red and yellow dresses.
She is thus united with her Beloved.
Her object of life is fulfilled
 and she rejoices in eternal peace and bliss.

Such a blessed bride respectfully obeys her Beloved
And remains in His service day and night.
She removes the superficial and perishable
 decoration of ornaments
And yet shines forth as the purest pearl
 among all her companions.
She always has such a longing for her Beloved's holy feet
That she ever remains near him,
 being free from sins and defilements.⁷¹⁹

A faithful wife carries on devotion while living at home
And obtains happiness from her husband.
Being exclusively devoted to her husband,
 she knows no other,
And offers daily praises to the Satguru's love.

True Love

Such a devoted wife obtains happiness age after age,
Keeping the lotus feet of the Satguru in her heart.
In this way a faithful wife practices devotion at home
And lives near her husband.
Her mind is never depressed,
As she has confidence in the lotus feet of the Satguru.⁷²⁰

Soch kiye kichhu kām nahīn

You have nothing to worry about –
Be free of worries
And remain immersed in love for the Beloved.
He shall take you across the ocean of the world
If you seek the support of his boat sailing in this ocean.

No amulet, charm, yogic practice
or other holy repetition is of any avail.
Only he provides the technique which destroys sins
and removes vices from the heart.

By seeing and reflecting within your heart, says Dariya,
You will be freed from all ills –
Just by kindling the wick of Nam with the Satguru's lamp.⁷²¹

Prītam prīti base dil mere

Love for my Beloved has taken abode in my heart,
And a gorgeous splendor endowed with fragrance
prevails within me.
All my shame and worldly shyness are gone,
And my heart longs for the Beloved
like that of the rainbird for a *swāti* raindrop.

The Bride in Love with the Beloved

I am your bride and you are my dear groom.
Let the eye of the Beloved adorn the eye of the bride's heart!
This love for the Beloved is indeed charming,
For the moon-like Beloved resides within the bride
and shines forth beautifully.⁷²²

Pativrāt karī sat dharma so

The devoted bride has been truly faithful to her Beloved
And has maintained a wife's vow
of exclusive devotion to her husband.
She looks his way to have a glimpse of the Beloved's face,
And being imbued with true love,
never utters any unpleasing words.

She is devoted to his holy feet as the moonbird is to the moon,
And she has an ever-renewing love for the Beloved
as has the bee for the lotus flower.
Her heart longs for her Beloved's love, says Dariya,
As a rainbird yearns for a single drop of *swāti* rain
to quench its thirst.⁷²³

The Mind

The Mind Mistaken for the Creator

Since the beginning of creation the soul has been joined with the mind. The mind is not an ordinary power. It penetrates and controls the three worlds and is mistaken for God, the Creator. Gods, sages and ascetics dance to its tune and undergo terrible suffering due to their failure to recognize its true nature.

The formless mind plays its pranks without being seen. It is at the root of the destruction of all, and yet the world worships it as God. It is regarded as the Lord and supporter of all. While all beings die, the mind does not die. It causes all beings to go through the cycle of birth and rebirth again and again, and consumes them each time they are born. Thus the mind, or Kal, is like a butcher who raises goats only to kill and eat them.

Just as the water of the ocean takes the forms of surging waves, so also does the mind assume numerous forms. The net of the mind is so subtle and intricate that all are easily deluded and caught by it. Only he who finds a Satguru, the manifest form of the Lord, can truly recognize this treacherous mind and escape its dreadful entanglements.

The Mind

The mind persists in its wiles
from the beginning to the end of creation.
It makes gods, people and ascetics dance to its tune.
One undergoes enormous suffering
for the failure to recognize the mind
And loses one's basic spiritual endowments
for the inability to know its true nature.⁷²⁴

The mind is regarded as the lord and the sovereign.
It is the mind which reigns over the three worlds.
The mind is said to be the Creator and Lord Vishnu,
Who, as the upholder of the world,
comes to the world as incarnations.⁷²⁵

The mind is said to be the Lord and upholder of the world,
And it is this lord who assumes incarnations.
Who has not been entangled by the mind?
Even the god Brahma and sage Sanak
are known to have been entangled.⁷²⁶

The mind lustfully plays with women
And displays various tricks and stratagems.
The five elements and the three gunas emanate from the mind,
And it does not part company even
with the *sagun* and *nirgun** forms of the godhead.
It becomes embodied and then disembodied again;
It thus takes innumerable wondrous forms.⁷²⁷

* Manifest and unmanifest, respectively; *sagun* is literally 'possessed of qualities,' with manifest form or personality (in this text sometimes referring to *Jyoti* or *Maya*), while *nirgun* is the unmanifest form of the godhead, here referring to *Niranjan*.

The Mind Mistaken for the Creator

Burnt by the mind, one is reduced to ashes.
The soul is deceived again and again by the mind,
Which catches and kills again and again
and throws one into hell.
This is how the mind, the so-called God, operates in the world.

Having no form or figure, how can it be seen?
And how can it be caught without seeing it?
Yet it pulls all strings and snatches everything in a moment,
Just as a puppet-player controls the puppets.⁷²⁸

The mind is so fleeting and deceitful!
How can one control it in the body?
Clouding the intellect, it creates all delusion
And robs one of everything without being recognized.⁷²⁹

This mind ruled in the three worlds
And no one could recognize it.
Praise to my Lord, the Satguru, the true Master,
Who bestowed its recognition on me!⁷³⁰

All are lost in the maze of the world,
For they consider the mind as the Creator.
Sages in such delusion composed the scriptures,
And thus the Vedas and the Puranas held the same view.⁷³¹

Being made to run after delusion, the soul has been led astray.
One is cheated by the mere reflection of the mirror.
Within the house of glass, the dog sees its own reflection,
And mistaking it for another dog,
it barks and barks to utter fatigue.⁷³²

The Mind

Calling the mind the Creator,
people undertake the repetition of the mind's name.
But it is the mind which brings destruction.
It puts chains on people's necks,
Without letting anyone see its form or figure.⁷³³

All people die, but the mind does not die.
All kinds of tricks are played by the mind.
This mind, or Kal, the generator of karmas, is indeed a butcher
Who raises goats only to kill and eat.⁷³⁴

Sādhō harijan hari pad rātā

O holy ones, the mind's devotees are devoted to the mind's feet.
Hear now about this mind which is considered as God,
O holy ones!
This god is intoxicated by the three gunas.
The mind's glory lies in being the lord of the world,
And this mind is unbounded and unfathomable.

Gods and ascetics were made captive by the mind,
And in the form of Kandrap it remained beyond anyone's grip.
Like surging waves of the ocean, it arises in various forms
And disappears like the waves merging into the water.

Killing this one or that one is the way of the mind.
This is how it operates in the world.
The mind has set up a subtle swing
Made of elements such as wind and fire.
The mind has thus become the lord, says Dariya,
And all bow down their heads before it.⁷³⁵

The Terrible Snare of the Mind

Only a rare few realize the fact that the whole world is caught in the terrible snare of the mind. All beings are made to be born again and again, only to fall prey to the mind or Kal. The mind is a clever juggler who entraps souls by the display of its subtle tricks. Lust, anger, sensuality and all other defilements emerge from the mind. By assuming multiple forms and playing subtle tricks, the treacherous and elusive mind deceives gods, people, sages and ascetics and ensnares them all. Gods, deities and incarnations emanate from the mind and are themselves duped by it. Rites and rituals of the Vedas are the various devices of the mind to keep souls entangled in its net.

Like a bird flying in the sky or a fish swimming in water, the fast-moving mind leaves no trace behind and is hard to track. Its central abode lies in Trikuti (the second inner region), located within the forehead, from where it commands its destructive forces. Lust and anger are the two most dreadful warriors of its army, the former shooting its amorous arrows in a hidden way while the latter charges openly with a terrible rage. With a mere glance, lust casts its overpowering spell and one is smitten in the twinkling of an eye. Even gods like Brahma, Vishnu and Shiva, and incarnations and sages like Narad, Shringi and Machhandar (Matsyendra) could not escape its unfailing arrows.

Without being aware of the mind's treacherous tricks and its terrible snare, one finds it hard to gain a foothold on the inner spiritual path. One develops true recognition of the mind only when, with the grace of the Satguru, one comes in contact with the true inner Sound.

The world has fallen into the mind's net.
Just as a fisherman catches fish in his net
And kills them for food,

The Mind

So does Kal kill all beings.
He destroys, recreates, and drops them into hell.⁷³⁶

The mind reigns supreme in the three worlds.
It is the custodian of the world
And impedes the righteous way of all beings.
Even great yogis engaged in yogic practices
Are caught and smitten by the arrow of Yama.
None except a disciple of the Satguru
Can escape Yama's snare.⁷³⁷

All are caught in the snare of the mind.
No one knows the secret of the juggler –
This is the game of the juggler.
People find it hard to believe my words, says Dariya.
The mind makes all dance to its tune.
When people come to realize this, they repent at last.⁷³⁸

A rare one whose soul is endowed with true wisdom
Can recognize the nature of the mind.
The mind is clever, cunning and fickle.
It is both mild and stern.

Displaying intelligence and power, it expounds knowledge
And assumes numerous forms in the world.
It is the mind which experiences lust,
 anger and worldly pleasures.
At times it turns into a yogi, and at times it causes afflictions.

It is the mind which appears in the guise of the three gunas
And captures gods, men and ascetics in its snare.
One comes to the cycle of birth and death due to this mind
And the mind consumes all beings in this world.

The Terrible Snare of the Mind

Brahma and Vishnu are not free from the mind,
And it is the mind which led Ravan* to destruction.
The castle of Lanka was made of gold
And yet it was burnt to ashes.

Be not intoxicated, therefore, by the glamour of the mind.
Devote yourself instead to the true Nam.⁷³⁹

The snare of the mind is so intricately fabricated
That its knots are hard to disentangle.
Recitation of scriptures leads to further confusion.
Listen to this truth, O priestly descendant.⁷⁴⁰

Because of the mind alone the world is in torment.
The mind seems close, and yet it is so far!
Only he who recognizes the nature of the mind
Can be free from its impurities forever.
The entanglements of the mind pervade the entire world.
One attains wisdom only by recognizing the nature
of the mind.⁷⁴¹

Reflecting intently, recognize the nature of the mind.
Only then can the subtle inner path be discerned.

Just as a bird or a fish moves in such a way
That one cannot find its trail by looking behind it,
Likewise, one cannot find the trace
of the movements of the mind
And cannot figure out how it came and how it went away.

* Ravan, the proud and pompous king of Lanka (Sri Lanka), kidnapped Sita, the wife of Ram. In the end his capital city was burnt; his sons, grandsons and his entire army were destroyed; and he was killed by Ram.

The Mind

It permeates all beings without being noticed.
Thus, it torments even scholars and ascetics.⁷⁴²

The bee-like mind has its headquarters in the forehead,
At the confluence of the three currents in Trikuti.^{*}
From there it is constantly scheming,
With Lust and Anger as its two great warriors.

These two – the younger and the elder brother –
Reside within all beings.
Lust is younger and Anger is elder.

Let my devotees take these words to their hearts:
Anger is the warrior who fiercely fights in the battlefield,
Its face being pierced with arrows.
While Lust remains hidden,
It secretly loosens its destructive forces
and accomplishes its task.⁷⁴³

Lust and Anger are the two warrior brothers.
Rarely can someone discern their powers.
With the mere appearance of anger in one's heart,
The terrible fury and ferocious power
of the mind becomes visible.

Anger rushes like flames of fire
And makes one clash and fight with tremendous shouts.
Deceitful Lust, however, remains hidden.
It makes its approach with extreme fear.

* The second inner region from where the currents of the three attributes (gunas) emanate.

The Terrible Snare of the Mind

It acknowledges the majesty of anger
And praises its fierceness in various ways.
Anger is thereby pacified and the bodily fury is gone;
Then does lust make its appearance.

In the forms of wealth and women
 with various kinds of glamour,
It looks like a charming picture from all sides.
It shoots its arrows from the bow of the eyebrow,
Which utterly overwhelms the victim.⁷⁴⁴

Those who follow the dictates of the mind are led to destruction.
The mind places its noose around the necks
 of gods, people and ascetics.
The sage Shringi, who was engaged in arduous yogic practices,
Fell victim to the treachery of the mind.

Renouncing his household life, he went to the forest
And started practicing yogic disciplines.
He lived on roots and fruits
And tortured his body with enormous austerities.

But a charming damsel played the trick!
Decorating herself glamorously from head to foot
And carrying some roots and delicious dry fruits,
She led the sage to fall from his discipline.

This is how those who have no knowledge
 of the true Sound Current
Are led to destruction by Kal.⁷⁴⁵

O foolish one, you will come to realize the truth
When Yama catches you and thrashes your head.

The Mind

Caught in the hands of the juggler,
You will dance from house to house like a monkey.

The monkey's closed fist gets stuck
in the narrow-necked vessel.
Likewise, you will find it hard to extricate yourself.
Gnashing and shrieking in utter agony, you will lose your life.
This is how your wish will be fulfilled.

The Sound Current of the Satguru
seems bitter like poison to you,
And you find falsehood to be sweet.
You are destined to take a very heavy beating;
Your back will then be broken.⁷⁴⁶

Harijan hari bājī pahachāno

O holy ones, recognize the jugglery of the mind
that has assumed Godhood.
This is a deception that appears before you.
Please take my word for granted.

It is the mind which comes and goes,
And it is said to have taken ten incarnations.
It makes gods, people and ascetics dance to its tune
And spreads its net of delusion.

The boundless and indestructible Lord has embodied Himself
And has openly related the true story.
Overcoming the gunas, He has shown in true wisdom
That the hidden realm is definitely there.
Realize this with His authentic technique.

The Terrible Snare of the Mind

One who recognizes the mind, recognizes all,
For it is the mind which has assumed infinite forms.
Only a rare saint, a practitioner of the Sound Current,
Can overcome the mind and attain salvation, says Dariya.⁷⁴⁷

Kandarpa kāhi nā kābū kīnh

Who has not been overpowered by lust in this world?
It has entered and inflamed everyone's body
and has enamored the minds of ascetics.

Renouncing his spouse Shakti,*
Lord Shiva was engaged in penance,
And having obtained mastery of breath-control,
he demolished Kandrap's forces.
But when he was smitten by Kandrap's flowery shaft,
His eyes were at once opened and his body was tainted with lust.

Sage Shringi took abode in a forest,
But his pride was shattered when he fell in love with a prostitute.

People think that by relishing sensuality through their bodies
They serve their own interests.
Only a rare few remain vigilant of the snare of the mind.
Who in this world, says Dariya, has not stretched out his hands
And begged for wealth and woman?⁷⁴⁸

Sādhō nāri nain sar bankā

Deceptive indeed is the arrow of a woman's eye!
Drawing the bow of the eyebrow, she shoots the arrow
And robs one's heart.

* The Hindu goddess, power or female energy known as the mother of the universe.

The Mind

In trying to control lust, all slipped back.
I have seen this, says Dariya, even in the upper regions.
Neither the king nor the pauper could escape.
Only a rare few who rushed to the Satguru's shelter
were safeguarded.

Those who practiced yogic austerities
were quickly overpowered,
And succumbing to sensual pleasures
they suffered with afflictions.
The gods, including their king Indra,
were in a miserable plight;
They were all lost in delusion.

Even Matsyendra Nath, the guru of Gorakhnath,
was overpowered
And received a blow on his head.
Padmani of Singhal Island with her moon-like face
Was known for her amorous beauty.

All harbor lustful passion in their hearts –
Whom should I call free from it?
The Mind [Kal] itself has aroused lustful love
in the heart of all people, says Dariya.⁷⁴⁹

Conquering the Mind Is the Real Conquest

The mind is fond of happiness. It is in the course of its search for happiness that it gets lost in this world. It has no idea of the unsurpassed bliss of the higher regions. If it could give up its restless outward movements and turn its attention inward under the instructions of the Satguru, it would gain purity, develop inner vision and behold the true form of the Satguru

Conquering the Mind Is the Real Conquest

within. With the dawning of inner wisdom, its restlessness would be arrested, it would taste the sweet nectar of Nam and would peacefully return to its home.

A monkey knowing not the value of a precious gem discards it and grabs instead a handful of grain from a narrow-necked pot. The monkey's hand gets stuck and he is caught and tortured. Likewise, the mind disregards the most blissful Nam and runs in frustrating pursuit of worldly pleasures that entangle it in the vicious cycle of birth and death and bring untold miseries. The whole world is thus tormented by the ill-directed mind. But if one takes refuge in the holy feet of the Satguru, turns the outward direction of the mind inward and makes it one-pointed, this well-directed mind will bring about all virtues such as detachment and wisdom, and will fulfill one's purpose in life.

Thus, the realization of the spiritual goal or the attainment of the highest bliss lies in arresting and conquering the mind. He who is vanquished by the mind loses all, but he who conquers the mind conquers all.

One thinks that he can find happiness in this transient world;
That is why he is lost in worldly pursuits.
Manifold happiness lies in higher regions.
If the mind were to attain wisdom
 by turning its attention within,
One would then automatically know the reach of the mind
And attain some secrets of the inner world.

The mind itself has assumed the role of
 the creator and the sustainer,
And it is the mind which prompts one to go astray.
If the mind is controlled by wisdom,
Then it becomes truthful and the Satguru is found within.

The Mind

Control therefore the mind, says Dariya,
If you wish to obtain the true Nam.
Destroying all karmas, you will then reach your true home
And reside there eternally.

By conquering the mind, one conquers all.
Being vanquished by the mind, one loses all.
Therefore, let one churn the mind
 using wisdom as the churning rod.
Only then will one experience the emergence of bliss.

On account of the mind, one runs around wailing.
This one thief oppresses all beings.
If this mind is imbued with truth and is purified,
Then one will attain wisdom in the company of the Saint.
With peace and bliss, one will then immerse himself
 in the love for Nam;
He will be steeped in devotion and speak the truth.

Let one do it so that his soul may attain happiness!
Otherwise, he will again be led astray by Kal,
And this life in the world will be spent in vain.
Nothing is there in the world
 like the nectar of the Satguru's holy feet.⁷⁵⁰

The monkey knows not the value of the gem;
Discarding the gem, it wanders naked in the forest.
Likewise, forsaking Nam, a man suffers afflictions.
Would that his mother had remained a barren woman!
Not recognizing Nam, which is like a gem,
The monkey loses its life, running after a handful of grain.⁷⁵¹

Conquering the Mind Is the Real Conquest

By curbing the mind one becomes a king,
And by discerning with the mind, one becomes a Saint.
It is because of the company of the mind
That the soul has forgotten her own Lord.⁷⁵²

Being defeated by the mind, one loses all,
And by conquering the mind, one conquers all.⁷⁵³

The game of life rests on the turbulent mind.
Let one thoughtfully understand this wisdom.
He who makes the mind one-pointed
 through proper care and control
Is destined to go to the other shore.⁷⁵⁴

It is the mind which turns one into a god or a sadhu.
Without the mind, nothing can be accomplished.
It is the mind which enables one to reason,
 renounce and practice yoga.
And it is with the help of the mind
 that one relishes wisdom or enjoys pleasures.

The mind makes one take up the sword, the begging bowl
 or other means of sustenance,
And it is the mind which carries the passport for wisdom.
Reaching the stage of the causal mind, it discards falsehood*
 and reflects within;
It is absorbed in true wisdom.

* In its descent into the creation, the soul takes on three forms of matter—the causal, astral and physical bodies. In Trikuti, the home of the causal or universal mind, the soul retains only the finer body of causal matter, that part of the mind which carries the seeds or impressions of all actions within itself.

The Mind

With the awakened mind, one becomes a true yogi,
But without its awakening, gods, people and ascetics
continue to dance to its tune.

The mind is thus the source of evil as well as wisdom,
And this mind accompanies all.

He who thoughtfully absorbs his mind in wisdom
Fulfills the purpose of his life.⁷⁵⁵

The Way to Conquer the Mind

The only way to conquer the mind and to attain final release is to attune the mind to the inner Sound under the instruction of the Satguru. By listening to the enrapturing inner Sound, the mind becomes motionless and one delightfully drinks the inner nectar to one's fill, without making any outer display.

Since the mind's central abode is in Trikuti (the second inner region), the entire creation up to this stage is within the range of the mind. So long as one is under the sway of the mind, it is hard to attain infallibility and remain steady in one's devotion. Many sages and ascetics are known to have fallen under the treacherous temptations of the mind. The only way to escape the onslaught of the mind is to seek refuge at the holy feet of the Satguru and be devoted to his Nam.

The Saint or the Satguru is the son of Sat Purush, the true divine lion. He moves fearlessly in the world and in no time thrashes the elephant-like mind. A true disciple of the Satguru ties the elephant-like mind with the shackles of the Satguru's wisdom and fixes his one-pointed attention on the lustrous inner sky, just as the moonbird fixes its gaze on the moon. With his sharp arrow of wisdom he pierces the bird-like fleeting mind and never lets it fly away. This wisdom emerges only from the Nam or Shabd of the Satguru.

The Way to Conquer the Mind

Thus, with the help of Nam or the true Sound of the Satguru, one cleanses and conquers the mind and finds one's true immortal abode, where one attains union with the Beloved and rejoices in the ocean of bliss for ever.

Attain wisdom through the true Sound Current
imparted by me, says Dariya,
If you wish your own ultimate salvation.
Sages and ascetics are all deluded.
As long as one is deluded by the reflection of the mind
One cannot develop devotion.

Reflecting thoughtfully,
hold fast to my technique of the Sound Current;
And with the realization of the true Sound
Cross the ocean of the world.⁷⁵⁶

Make the restless mind steady
And drink the inner nectar without any outer display.
Life will end in death, and this body will be reduced to dust.
Therefore, have love and devotion for the Satguru.⁷⁵⁷

The bee-like mind has its headquarters in Trikuti,
From whence it shoots its arrows.
Let one develop divine vision
And comprehend the entire truth.
The bee-like mind flees from the awakened soul
And the soul sings the praise and glory of the Lord.⁷⁵⁸

None can escape the snare of Yama
If he is not a devotee of the Satguru.

The Mind

Only he who obtains the technique of salvation
from the Satguru
Can go to the hidden realm.
With his body purified, he is immersed in love,
And all the afflictions from Yama are thereby destroyed.⁷⁵⁹

The Saint is a cub of the divine lion,
Who moves gallantly in the world.
Whenever he confronts the elephant-like mind
The mind is totally subdued.
Control the elephant-like mind
with the goad of the Satguru's wisdom,
And chain it by turning your attention within.

Such a holy one is indeed rare in the world
Who thus moves carefree in a state of ecstasy;
Every pore of his body is soaked with love.
He does not forget the Beloved even for a moment.
He gazes on the inner sky with fixed attention,
As the moonbird gazes on the moon.⁷⁶⁰

Know it in this way:
The mind is a bird, and wisdom is the hunter.
Wherever the mind moves, capture it
By drawing the mighty bow of wisdom.⁷⁶¹

He who is freed from all delusions
and is dedicated to the Sound Current
Is absorbed in the nectar of love, says Dariya.
He stills the mind and makes it one-pointed.
Such a one never comes to the cycle of old age and death.
So long as the soul does not obtain the primeval Sound,
She cannot go to her true abode.⁷⁶²

The Way to Conquer the Mind

Mind and Maya make all dance to their tune,
And deluded beings weep and wail, beating their heads.
Even the kings who ruled the earth
were bedeviled by them and perished.
Without love and devotion,
the kings could accomplish nothing.⁷⁶³

Life is short, use it in devotion.
Listen to my instruction and take to the Sound Current.
Without devotion, nothing proves to be of any avail;
Vainly does one wander life after life.
With intense longing, sing therefore the praise of the Lord,
Who created your body, mind and wisdom.

O wise one, search for Him
Who is the source of all.
Discarding all leaves and branches,
Hold fast to the immutable root of the tree.⁷⁶⁴

With patience in your mind, hold fast to the profound wisdom
Which is known as Nam, the true diamond.
Discriminating thoughtfully,
dedicate yourself to the Sound Current.
Yama will thereby be defeated and you will accomplish all.⁷⁶⁵

Mind is the unfathomable and impassable ocean of delusion
In which one was about to be drowned,
But the Satguru out of compassion provided the boat.
Let one now cross the ocean of the world.⁷⁶⁶

The swans [pure souls] now enjoy the supreme bliss
And rejoice in wondrous delight.
They drink nectar in the hidden realm,
Whereby their hunger of life after life is satiated.⁷⁶⁷

The Mind

Chalu man magan

Let us go, O mind, where the Unstruck Symphony is played.
There listen in absorption to the melody of the inner sky.

There the sky showers forth beautiful colors,
And an aroma of sweet-scented fragrance
 delightfully pervades the atmosphere.
There the true home is decorated with hanging rubies,
And the mind, like a bee,
 lovingly rushes to the lotus feet of the Satguru.

With the inner divinity awakened, all karmas are burnt,
And in the refulgence of inner light
 worldly delusion is dissolved.
The worldly conceit of being a doer,
 along with karmas and afflictions, is destroyed,
And all defilements of the Iron Age being cleansed,
 the mind is purified.
The true Nam is then contacted,
The Lord becomes visible within one's heart,
And the celestial swan [purified soul] adorns the ocean of bliss,
 says Dariya.⁷⁶⁸

Karma

The Inviolable Law of Karma

As one sows, so does one reap. This is the inviolable law of karma which operates in the entire creation. According to this law, people are inevitably led to undergo the pleasing as well as painful consequences of their good and evil deeds. They weep and wail while reaping the bitter consequences of their evil deeds; and their parents, friends and relatives cannot come to their rescue. Even the lord of the three worlds and incarnations such as Ram and Krishna are subject to this law of karma and must account for their actions.

Every human being is born in this world due to the combination of his past good and evil actions, which bring about pleasing and painful consequences in the present life. Likewise, one's present good and evil deeds, in combination with those of the past, shape one's future course of life. Thus, bound by one's good and evil deeds, one continues to revolve in the vicious cycle of birth and death again and again.

These good and evil deeds are performed under the influence of the mind. It is the mind which prompts one to do harm to others, to kill living creatures and to eat their flesh. One

Karma

tries to commit evil deeds secretly. One fails to realize that he cannot hide anything from the all-knowing and all-pervasive Lord, who resides within every being.

Since it is the mind which leads one astray, prompts one to commit evil deeds and makes one undergo enormous suffering, one must try to control the mind by developing inner awareness. If one acquires inner wisdom and is constantly on his guard, the mind will be unable to do him any harm. Cutting all the karmic bondage with the sword of wisdom, such a one will rise above the mind, merge into the divine inner Sound and regain his lost divine kingdom.

As one sows, so does one reap.

Thus, the whole world goes weeping and wailing.⁷⁶⁹

According to what one does, one obtains the result.

The mother or the father cannot be of any help.⁷⁷⁰

This body was made on account of karmas,

And the good and evil karmas continue to remain with the body.

Thus, he who has no knowledge of the Satguru's holy feet

Falls into the hands of Yama.⁷⁷¹

Good and evil deeds are performed on account of the mind,

And it is through the mind

that one experiences both pleasure and pain.

Pleasure is brought to the body as a result of good deeds

And evil deeds result in pain and suffering.

Karmas consist of good and evil deeds.

By shuffling them,* one is made to be born in this world.

Only when one dwells on the Satguru's wisdom,

Can one go to the immortal abode.⁷⁷²

* Dharmrai, the lord of judgment, arranges and administers karmas according to the law of justice.

The Inviolable Law of Karma

Sowing thorns for others
is really the source of poison for oneself,
For it eventually turns out to be
a torturous trident for the sower.
The sower has to repent later
at the time of reaping the consequences.
The sower of the poison cannot but be engulfed in the poison.⁷⁷³

He who slaughters living beings and consumes meat and wine
Is reborn in the cycle of eighty-four.
As a consequence of shedding blood, his own blood is shed,
And the law of tit-for-tat keeps him wandering.

None is set free without paying for his actions.
One has to wander about again and again
to reap the consequences of his actions.
None can escape, says Dariya,
Without paying the penalty for his actions.

In this creation of island universes (*dweeps*)
and nine realms (*khands*),
Where can a soul run away?
Even he who rules over the three worlds
Comes to this world to reap the consequences of his actions.

Ram and Krishna also had to account for their actions.
Only then do they take account of others' actions.
He who sheds others' blood has himself to meet the same fate.
Not to speak of others, even Ram and Krishna
were not spared.⁷⁷⁴

* As described in the Ramayana, Ram killed Bali by hiding himself behind a tree like a deceptive hunter. As a consequence, when Ram incarnated in the form of Krishna, he was shot dead by Bali, who had been reborn as a hunter.

Karma

One knows not how the designer of the world
writes our destiny
And how he transcribes our fate on our forehead.
Gods, people and ascetics
who know how to read people's fate explain:
One's birth, death, the possession of wealth and property,
Also one's maladies, defects, calamities and pangs of separation
Are all provided by the Dispenser
as the fruit of one's actions already written on one's forehead.⁷⁷⁵

Āyā kahān jāyegā kahān

Where have you come from, and whither are you to go?
Please try to inquire into this mystery.

Good and evil deeds are the two options before you.
Please place your footsteps with proper discrimination.
By putting on rags, you only make a display
[of religiosity] to the world.
Please drink instead the nectar of love through your inner eye.
This is how, says Dariya, you will avoid disaster
And will remain untouched by the waters of hell.⁷⁷⁶

Antarayāmī tū jānanihār hau

O Lord, you are all-knowing;
You know what is there in our hearts.
He who knowingly conceals from you
Is vainly trying to be clever.
The One from whom he tries to conceal his actions
Sees all that lies within each heart.
With folded hands, therefore, let him meet the Lord within.
Otherwise, he will face the dreadful attack of Kal.

The Inviolable Law of Karma

Let him dedicate himself to the destroyer of fear, says Dariya,
And destroy all karmas through immersion in Nam.⁷⁷⁷

Santo Sāhab dos na dījai

Blame not the Lord, O holy ones;
One only suffers the consequences of one's actions.

Within the castle [body] resides the king [the soul],
the lord of the castle,
Who wishes to have his own work accomplished.
But when the lord of the castle moves out of the inner center,
The mind takes over the castle.

In the Iron Age, the mind tends to perform
particularly vicious deeds
And thereby collects a large bundle of karmas.
When the load of karmas becomes heavy on its head,
It gets drowned in the in the middle of the ocean of the world.
It has to suffer at the hands of Yama and his messengers.
Who would choose to be confronted by these torturous ones?

Only when the soul awakens and takes the sword of wisdom
Does she cut the strings of karmas.
Day and night she remains* awake at the castle
And guards the tenth gate.
When she continues to be awake and is never negligent,
How can thieves come to steal?

* The second inner region, Trikuti, is said to have an inner citadel (*garh*) having nine open gates. The tenth gate, which leads to the third region, is closed; the third region itself is called Daswan Dwar, the tenth (*daswān*) gate (*dwār*).

Karma

She gradually acquires wisdom
And beholds the white banner of the inner citadel.
With the trumpet resounding day and night at the citadel,
The soul recaptures the castle and becomes its ruler once again.

None can then conquer the soul any more.
All within the castle come under her command.
All delusions and defilements are then removed,
And the soul, says Dariya, merges into the true Sound.⁷⁷⁸

Yama, the Merciless Dispenser of the Law of Karma

Saints who have direct vision of the truth awaken souls by pointing out the dreadful consequences of evil actions. They explain how all beings have to appear after their death before Dharmrai (also called Yama, the king of death), who dispenses the fruits of their actions strictly in accordance with the law of karma. Evil-doers are mercilessly whipped and thrown onto a heated stone. Yama deals severely with those who try to dupe people in the guise of holy men. All except those who follow the Satguru's technique of the Sound Current are caught by Yama and are led to be reborn in various life forms according to their karmas.

While performing sinful deeds one seldom realizes what a terrible calamity one brings upon oneself through such evil deeds. Acts such as killing, eating meat, lying and stealing carry very heavy punishments. When the messengers of Yama drag an evil-doer to the court of Yama and the evil-doer begs for mercy, the messengers of Yama are enraged and beat him all the more. All wealth and riches that are accumulated through various means are left behind, and one is dragged helplessly to Yama. There is no escape from Yama without devotion

Yama, the Merciless Dispenser of the Law of Karma

to the true Lord. All rites, rituals, pilgrimages and religious observances cannot save one from the clutches of Yama, and one is inevitably led to the cycle of eighty-four in order to reap the consequences of one's actions.

I warn you in various ways
And make loud appeals in so many words.
Dharmrai will examine your karmic account
And give you a severe beating with lashes.⁷⁷⁹

Your karmic account is presented before Dharmrai,
And he examines it by taking it in his own hands.
Where can the soul run?

One is always followed by the messengers of Dharmrai;
They throw the soul onto a heated stone.
One shrieks and screams with fear,
But they lash out with their whips
And thrash the head of the culprit.

The wicked crow [unholy one]
takes the guise of a swan [holy one],
But it knows not how to discriminate milk from water
[the sublime from the sensual].
Yama pounces on such a one
And grabs him by the hair.⁷⁸⁰

He who has not merged into
the Sound Current of the Satguru
Will himself see how he falls into Kal's hand.
He will be embodied in the world and suffer.
Yama cares not for others' sufferings.⁷⁸¹

Karma

Ab tum terrhe terrhe chalatā

Now you go the evil ways.
Under the spell of Maya and worldly attachments
 you carry malice against holy men.
As a result, you suffer punishment from Yama.
If you are engrossed in evil and sins and do not heed now,
You will come to realize your folly later.
Kal's snare hovers over your head.
You will be trapped in it as a fish is caught in a net.

By killing living beings through tricks and deceits,
You eat meat and fish for the nourishment of your body.
Get thee gone, O cruel one! You have no compassion;
You are destined to be tied down in the world of Yama.

Robbing others' wealth in various deceptive ways,
You have accumulated enormous riches.
But those who have been robbed by you
Will lash out with whips.

You keep intimacy with falsehood
And run away when you hear the truth.
But remember that the messengers of Yama
 are in pursuit of you with a summons.
You will be tied and taken away like a monkey.

O foolish mind, the scriptures also bear witness.
You must attune yourself to the Sound Current of the Satguru.
Blessed are those souls, says Dariya,
Who practice this teaching of the Guru.⁷⁸²

Yama, the Merciless Dispenser of the Law of Karma

Chalo sitāb devānakhānā

Make haste and lose no time!
The summons from the court of Yama has come.
Clear your account and show
What you have accomplished and what you have not.

O foolish one, you have been proud and conceited.
Explain now what you have consumed, spent and deposited.
You cannot escape this time;
You will be severely beaten
and whips will break over your body.

You make your entreaty to the messengers of Yama:
“Kindly heed my prayer and save me,
O messengers of Yama.
I shall be of some service to you
And shall engage myself in devotion at once.”

Hearing this, the messengers of Yama become furious
And give you a severe beating with their fists.
Moving fast, they take you
To the place of Chitragupta.*

Your palaces, horses and treasures are left behind;
You cannot even turn your head to look for them again.
Your wife weeps and wails, beating her head,
And a great multitude of servants mourn your death.

Whatever you have earned in the world by hook or by crook,
And however fabulous is the collection of your wealth,
Your claim in the world is over.

* One of the fourteen Yamas, lords of the nether-regions, who maintains the karmic records of all beings.

Karma

Without devotion to the Lord,
you are only a slave of Yama, says Dariya.

Tirth au brat se pāp jāvai nahin

Sins are not removed by pilgrimages and religious observances.
Give up such actions which bind you with karmas.

One's eye being blind, one forsakes devotion,
And being devoid of wisdom, one keeps on barking like a dog
within the confines of the world.
One is thrown down and beaten by Yama,
and has to hang upside down in the form of a bat.
As a four-footed ox, one is yoked to the plow.

Thus passing through the cycle of various species,
one spends one's life in agony.
Whether in transition or in the state of an embodied being,
One remains bound by karmas.

Sometimes one is born as a tiger,
And sometimes taking the life of a nude ascetic,
one runs to the forest
And burns logs.*

Even then one is not spared
and one continues to suffer from karmas.
Kal draws taut his bow and pierces such ascetics
with his arrows.

* Ascetics do so to inhale smoke for penance, to keep themselves warm, or to smear their body with ashes.

The Way to Destroy Karma

Drawn by greed, one performs evil actions.
He is like a monkey who cannot extricate its tightly closed fist
from a narrow-necked pot.

The eighty-four lakh life forms are the nooses
Which Kal has designed to torture everyone's life,
says Dariya.⁷⁸³

The Way to Destroy Karma

Since the very beginning of creation, we have been collecting karmas through our innumerable lives. We have thus piled up a mountain of karmas which cannot be removed without the grace and guidance of a Saint. The wisdom imparted by a Saint or Satguru works as a sharp chisel which cuts this mountain-like collection of karmas and enables the soul to find her true immortal abode. This wisdom is brought about by the technique of Nam or the Sound Current obtained from the Satguru, which is the only antidote for karmic defilements. Once Nam is bestowed by the Satguru, it can never fail to bring about its result.

The nectar-like Nam enables one to detach oneself from poisonous sense pleasures and leads the soul stage by stage to higher regions endowed with increasingly lustrous light and resonant sound. The soul is gradually cleansed of all her karmic impurities and her own light becomes equal to the brilliance of sixteen suns. Being thus absolutely pure, she rises above the reach of Kal, and with the grace of the Satguru merges into the Supreme Lord.

Karmic defilements are washed by inner ablution;
This is the way of the true sadhu.
Develop love for the Satguru
And all your defilements and sins will be destroyed.

Karma

The mountain-like karmas cannot otherwise be removed;
Only a Saint can remove them.
Cut them with the chisel of wisdom.
This is the technique imparted by the Satguru.

Cutting first the thorns of deceit,
Cut the creepers as well as the leaves.
Using the axe of wisdom
You can thus cut the entire forest of karmas. ⁷⁸⁴

If you do not try to be clever-minded
You will be saved from the cycle of eighty-four.
Be truthful to the Satguru;
He will wash away all your defilements. ⁷⁸⁵

The Satguru himself removes the stain,
And it is removed with the Sound Current.
When you lay your hand on the jewel of wisdom,
Only then can you be saved, says Dariya. ⁷⁸⁶

Clear your karmas with the true Sound Current;
You will obtain the profound wisdom of the Guru.
Destroying all karmas and delusion,
You will reach your immortal home. ⁷⁸⁷

The Saint is the bestower of wisdom
and the status of a swan [pure soul].
None can obstruct his way.
Blessed by him, one secures conquest
of the ocean of the world.
This can never be untrue. ⁷⁸⁸

The Way to Destroy Karma

Nām nirvān te karma kilibikhi chhute

By means of the soothing Nam
the blemishes of karmas are removed,
Attachment and pride are vanquished,
and the door to the inner realm is thrown open.
One rends asunder karmas, O my friend,
with the sword of Guru's wisdom,
And cuts into pieces the snare of Kal.

In this [Nam] alone lies true love and detachment.
Destroy thereby duality and the longing of separation,
O friend,
And you will unite with Satnam, the Supreme Lord.
Be adorned with it;
Your defilements will all be removed.
Your inner eye will open
and you will find abode in the inaccessible [Agam].

The inaccessible region glitters when you transcend the body.
There nectar showers forth from the sky,
and one gains the comprehension of all.
Picturesque light glows there on all sides.
Know these marks and watch carefully the sparkling of flints.

There, the resplendent light of the soul
is equal to the brilliance of sixteen suns.*
You will then realize the Supreme Lord
and hear the sonorous words from His own mouth.

* This is indicative of the pristine purity of the soul as she enters the true spiritual region called Sat Lok. Kabir also has spoken of the brilliance of the soul in Sat Lok as equal to sixteen suns.

Karma

Be vigilant and accomplish all this through your all-out efforts,
Else you will be caught by Kal, says Dariya.⁷⁸⁹

Jāni jan jagt me kāti kali karma

Be wakeful in the world, O holy aspirant,
and destroy the karmas of the Iron Age.
You can come under the refuge of the true Lord
only after being cleansed of all karmas.

Enter into the inner sky
and recognize the wind-like mind.
Only by concentrating within
can you obtain the taste of the nectar.
Let the cluster of inner lotuses be opened.
The bee will then be lost in fragrance
And the fear of Kal will not come near you.

Take to this discipline in earnest –
I make loud appeal to you with my own mouth.
Be on your guard lest you should be devoured by Kal.
Kal's army is subdued
simply by your being poised to shoot the arrow.
Those who obtain the Sound Current are thus protected.

You should stop only when you realize
that you have reached the immovable state.
Be dedicated only to that supreme state of salvation, O brother.

There are seven layers of inner realms
between this earth and the highest heaven.
Hold fast to the true Sound Current
and the soul will cross all these stages.

The Way to Destroy Karma

By holding fast to this wisdom of the Guru,
says Dariya,
You will obtain divine vision
and gain access into the inaccessible.⁷⁹⁰

Jāke enva gagan jhari lāgī

The one who has such a downpour within his inner sky
that the sky brings forth showers without clouds;
The one whose awakened soul begins to ascend
through Sushumna,
Where the Unstruck Divine Music reverberates day and night
[making one detached from the world];
The one who dwells instead in the Akah region,*
the ultimate Source –
Such a one is indeed eternally fortunate.

At the citadel of the eight-petalled lotus,†
one is steeped in pure Nam.
The checkpoint at which the inner door opens
is as subtle as the sesame seed [til].‡
Let the devotee first find this til.

* The Akah (indescribable) stage is a synonym for the Anami (nameless) region, which the saints acknowledge to be the final and highest.

† The eight-petalled lotus is the abode of Parbrahm, the lord of the third inner region.

‡ Til, which is more frequently referred to by saints as tistra til (the third eye), is esoterically the subtle aperture through which the soul enters Brahmand from Pind. It is a point in the subtle body between and behind the two eyebrows and is the seat or headquarters of the mind and soul in the human body.

Karma

One who composes poetry and sings melodious songs
is only a musician.

The one who sees the Invisible with his inner eye
is a Saint, a truly detached one.

When the mind is tired of songs and poems
And is detached from the poisonous,
sensuous objects of the world,
Then alone can one contact the inner Sound,
the true philosopher's stone
That cools the fire of the body.

Other recitations or repetitions are of no avail.
One must therefore beg for the true Sound Current.
It is through the glorious grace of the Satguru, says Dariya,
That one is freed from the stains of karmas.⁷⁹¹

Vegetarianism

Killing Is the Greatest Sin

The killing of even a single being is an awful sin. Those who kill in the name of religion are the worst sinners. A killer is sure to go to hell and suffer terrible punishment at the hands of Yama, who knows no compassion.

Life is dear to all, just as it is dear to ourselves. Therefore, one must treat all beings alike and refrain from killing and causing pain. When one sees one's own offspring in pain, one feels a terrible agony. And yet one kills the offspring of goats and other creatures without compunction. He who kills living beings by hanging or strangling has himself to suffer a similar fate. The karmic law is so relentless and precise that the shedding of others' blood necessarily results in the shedding of one's own blood.

Some misguided religious men consider it sinful to kill a cow, but they unhesitatingly slaughter a buffalo to make an offering to their god or goddess. Such people are indeed blind. They fail to understand the simple truth that all animals—including themselves—are the same in flesh and blood and experience pain in a similar way. How can there be a religion

without kindness? How can there be a virtuous act without compassion? One is led to heaven or hell according to how one is endowed with or devoid of kindness and compassion.

If one is indeed fond of killing, then the Saints suggest that one should take the sword of wisdom and kill the five enemies, namely lust, anger, greed, attachment and pride. One should also kill the twenty-five *prakritis** which bind him. This is the only killing which Saints advocate and which truly makes one holy.

One incurs an enormous sin
By killing a single living being.
The three gods Brahma, Vishnu and Shiva
[who reside in each being]
Are killed by this act of killing.⁷⁹²

O cruel one, have compassion
And refrain from killing other beings.
He who kills can never escape;
He is sure to be bound in the world of Yama.⁷⁹³

Be not oppressive and tyrannical in the world.
It is not good to be engrossed in one's own selfish pursuit.
Even by mistake, never kill a living being,
And carefully avoid speaking harsh words.

Just as our own life is dear to us
So is life dear to all other beings.
Wise Saints, who are endowed with pure thought,
know this well.

* Nature; the essential nature of mind and matter, which projects itself in various forms of emotions and actions. According to Hindu philosophy, there are twenty-five *prakritis* that consist of the five principal manifestations of each of the five elements that make up the human body.

Killing is the Greatest Sin

Since the life of all beings in the world is like our own life,
The holy ones possessed of wisdom treat all beings alike.⁷⁹⁴

Seeing your own son in pain
You are greatly aggrieved.
But you kill the offspring of a goat;
It is indeed a matter of great pity.⁷⁹⁵

By slaughtering animals and offering them as sacrifices,
You try to please goblins and deities.
Your life is worthless;
You are like the offspring of a dog or a swine.⁷⁹⁶

By studying the Qur'an, you have become a learned one,
And you learn the Qur'an by heart.
But since you eat animals slaughtered for sacrifices,
You become defiled and devoid of truth.⁷⁹⁷

How can he who considers slaughtering of animals
as a religious act
Cross the water of the ocean of the world?⁷⁹⁸

He who inflicts blows and kills living beings
Will have to suffer tortures in the end.
He who kills living beings by hanging or strangling
Will have to suffer a similar fate.⁷⁹⁹

Whether it is a deer or a cow or one's own offspring,
All have the same kind of blood; there is no difference.
Even if one is a brahmin, he utterly wastes his life
If he kills a goat and puts its meat in his mouth.⁸⁰⁰

The priest considers it sinful to kill a cow.
But he calls a buffalo impure and hence fit for slaughter,

Vegetarianism

Though their bones and skins are alike,
As also their milk and curd.⁸⁰¹

How can one speak of religion
without having kindness?
And how can one recognize a virtuous act
without compassion?⁸⁰²

Where there is kindness, there is religion,
And where there is greed, there is sin.
The heart in which truth resides –
Therein the Lord Himself dwells.⁸⁰³

The deluded one who perpetrates bloodshed
Will find his way to the door of hell.
He who kills an animal and eats it
Will soon go to hell.
Whatever good or evil deeds one performs,
One has to face the result.
Only a kind-hearted one is said to go to heaven.⁸⁰⁴

If your mind is truly fond of killing,
Then do kill, and I shall show you how, says Dariya.
Hold the sword of wisdom firmly in your hand,
And kill the warriors like lust.
Conquering these five as well as the twenty-five *prakritis*,
Destroy all karmas and delusions.⁸⁰⁵

Devotion is useless without kindness to living beings.
Without kindness there can be no salvation,
and one is led to be born in hell.
While eating, one must discriminate between
well-earned and ill-gotten food
And must understand kindness and true religion.

Killing is the Greatest Sin

Hinduism and Islam have become two religious conventions,
But know that only Sat Purush is the true Lord.
Try to know the Guru, says Dariya.
You will develop understanding
only through the Guru's wisdom.⁸⁰⁶

Jiv ke darad kīje jāni

Reflect and be sympathetic to the pain of living beings.
Recognize the nature of pain
By looking within your own self.

When your foot is pricked by a thorn
You shriek and cry.
In like manner, realize the pain of others.
Waste not your life in vain.

Knowing your own child to be happy,
You embrace him with delight.
But you peel off the skin of others,
For which you will suffer the same fate.

When you see others in pain
You rejoice and feel greatly delighted.
But it will recoil and fall on you,
Bringing you similar pain and suffering.

He who has pride is reduced to dust;
Kal knows no compassion.
The sin of slaughtering a cow falls on one's own head.
The net of Yama is indeed intriguing.

Vegetarianism

Speak kind words – this is the true teaching
which will bring you acclaim.
So crucial is the avoidance of inflicting pain, says Dariya,
That one must conduct oneself
with the recognition of what is pleasing and what is painful.⁸⁰⁷

Sat kī rāh koi samujhi tārīf kare

One should praise the path of truth only after comprehending it.
The Saint alone knows the path of truth.

Hinduism and Islam have become the two religious conventions,
And the Vedas and other scriptures
have introduced needless complications.
By mere study of the Vedas, the Puranas, the Qur'an and the Gita,
One never develops kindness for living beings.

The Lord has ordained kindness for living beings.
Only he who abides by this commandment is truly a holy one.
The one who forcibly catches and slaughters living beings
Is tied by Yama's messenger and brought before Yama.
He metes out justice and clears the killer's account
by sending him to hell.

Say: who will commit such actions
only to suffer bitter tortures in hell?
Can a Hindu or a Muslim priest come to his rescue
When the soul is tortured
at the hands of the messengers of Yama?

Shedding of others' blood is paid for with one's own blood.
Such is the law. Take this to heart, says Dariya.⁸⁰⁸

Abstinence from Meat, Fish and Intoxicants

Mān marjād ka kām kaurrī nahin

Worldly vanity and dignity are absolutely of no avail,
Yet you speak with arrogance and pride.
Reading scriptures and reciting the Vedas,
You are intoxicated with worldly glamour and pride,
and falsely quote the scriptures.

On the seventh, eighth and ninth lunar days
you make it a regular practice
To perform your sacrificial rites by slaughtering buffaloes.
Where then is your compassion?
You become a demon and a monster.

Performing a lowly, cruel deed, you cannot but be born in hell.
Whatever the Creator has commanded, you obey not.
Do you think that the all-pervasive Lord is somewhere far off?

You beautify your outer eyes by applying collyrium,
while your inner eye is destroyed.
Tying you down, Kal will stretch you
and severely thrash your head.

Since you are devoid of knowledge,
both truth and falsehood are beyond your grasp.
You obstinately hold fast to the snake of delusion.
Blame me not later on, says Dariya,
When with severe beatings
you are made to lose one of your eyes.⁸⁰⁹

Abstinence from Meat, Fish and Intoxicants

Saints always insist on vegetarian food. Those who eat meat and fish and are delighted by its smell are regarded as crows

and herons. Such lowly people are reborn as crows, and their destiny cannot be changed even if they perform the difficult penance of standing half-immersed in water for long periods. Even if eaters of meat and fish are brahmins, they cannot escape going to hell. Bowing down to such brahmins and receiving blessings from them bring much affliction. The religious display of wearing sacred threads and sandal marks by these brahmins is utterly vain and useless. There are others who claim to be followers of Guru Nanak and Kabir and yet they eat meat, which is reprehensible beyond measure.

Since all beings have souls, eating meat and fish cannot but be self-destructive. Kal, who keeps his evil eye on each soul, has so constituted the world that meat and fish are made available to everyone. By eating them, souls are automatically drawn into Kal's net. The ignorant ones do not pay heed to the Saints' warnings. Instead, they malign the Saints and slander their devotees. This results in incalculable harm to themselves.

All Saints exhort people to refrain from intoxicating drugs and drinks such as marijuana, opium and alcohol. Such intoxicants corrode the mind and generate evil thoughts. Therefore, a holy aspirant is advised to avoid the company of those who take such intoxicants. Instead, he is advised to find a Saint who provides the true intoxicant of Nam, which brings to an end one's suffering forever.

Those who eat meat and fish
Are like crows and herons in the ocean of the world.
Being blind and insane
They seek the smell of meat and fish.⁸¹⁰

Those who eat meat and fish
Are persons of the lowest class.
They are sure to obtain the birth of a crow.
They are again led astray by Kal.⁸¹¹

Abstinence from Meat, Fish and Intoxicants

One must not go near* those people
who appease their palate with meat and fish.
They are like hypocritical herons.
One can practice pure and untarnished yoga,
free from afflictions,
Only by giving up the foul smelling defilements
of meat and fish.⁸¹²

By consuming meat, fish and wine,
One is defiled and incurs enormous sins.
Saints praise fruits, flowers and vegetables,
Which make one happy.⁸¹³

Those who are clever-minded and proud of their body
Feel no pain in killing other beings.
They consume meat, fish and wine,
And close their ears in the company of holy ones.

Condemning the Satguru,
they worship the worldly temptations of Yama,
And being deprived of the company of holy men,
they come to a pitiable plight.
Their mouth utters the praise of sensuous objects.
Such proud ones are drowned in the ocean of the world.⁸¹⁴

He who eats the meat of all animals
And cherishes another's woman
Knows not the secret of devotion.
He will be embodied again and again.

* This means that one shouldn't associate with those who eat meat and fish to the extent of imitating them.

Vegetarianism

A brahmin who eats all kinds of meat
Will go to hell for many lives.
If one bows down to a brahmin who is a meat-eater,
Then one's heart will be clouded by the blemishes of hell
for many births.

If a meat-eating brahmin spatters ceremonial grains of rice
on someone as a blessing,
All virtues of that person will be destroyed.

Even if a meat-eater offers the penance
of remaining half-immersed in water,
He still cannot but be born as a crow on the bank of a river.⁸¹⁵

If a brahmin's wife eats fish
She will be born as a wild cat.
If a brahmin who takes meat as his food
Offers blessings to a *kshatriya*,
The latter will be so much defiled
That he will have to be born as a python for several lives.⁸¹⁶

If a brahmin takes delight in sensuality
and his tongue has a relish for meat,
Then all his blessings offered to others are futile.
Wearing sacred threads on his shoulder,
putting sandal marks on his forehead
And all other religious observances are useless.⁸¹⁷

A brahmin who eats meat and fish,
Will have to go to the abode of Yama in the end.
He cannot escape by any means.
He will fall into hell
and go round the cycle of the eighty-four lakh life forms.⁸¹⁸

Abstinence from Meat, Fish and Intoxicants

There are some who claim
To be followers of Guru Nanak and Kabir,
Yet they eat the meat of goats and other animals.
This indeed is an unutterably despicable act.⁸¹⁹

Listen, O Yudhishtir, you are greatly dear to me:
All kinds of meat are assimilated in the body of fish.⁸²⁰

How can there be religious sanctity when one eats fish?
How can there be wisdom
 when one takes delight in hemp and marijuana?
How can there be devotion when one is proud?
And how can one be a faithful bride
 when she recognizes not the beloved?⁸²¹

There is no need to beat drums, to have musical parties
 and to revel in the hustle and bustle of music.
No one should take opium or chew betel leaves,
And whatever intoxicants or ill-gotten food one finds,
One must never take them.⁸²²

The evil one uses meat and fish for his palate
And drinks wine, discarding spiritual nectar.
Being intoxicated with wine,
 he becomes filled with evil thoughts
And condemns the holy company of the Saint.
Under the delusion of Kal, he turns hostile to the Saint
And falls into the dreadful hell called Aghor.⁸²³

* This statement comes from Krishna in the course of his dialogue with Yudhishtir, the eldest brother of the Pandavas, who is well-known for his righteous conduct and truthful words.

Vegetarianism

One who is hostile to the Saint and causes trouble to him
Is drowned in the unfathomable ocean of the world.⁸²⁴

The three worlds are said to be destructible;
Destruction is embedded in their structure.
The soul resides in every body.
How then can one eat meat and fish [and avoid destruction]?⁸²⁵

It is Kal who maintains this world.
He never turns his attention away from it, even for a moment.
He has provided meat and fish as nourishment
And has thus drawn souls towards himself.⁸²⁶

Shed no blood, take no alcoholic drink,
And get rid of your pride and vanity.⁸²⁷

In order to remain impervious to worldly sorrows,
Be devoted to Nam, discarding pride and hypocrisy,
And remain intoxicated forever.⁸²⁸

If you wish to be in the company of drinkers,
Then come and drink liquor here without any bitterness.
Hold your cup lovingly;
I shall pour and make you drink.
I shall then unite you with your Beloved in a loving manner.⁸²⁹

What do you gain by drinking sensual wine at a shop?
You knowingly drink poison, discarding the nectar.
Drink the wine of Nam, which is truly intoxicating,
And remain in ecstatic intoxication for all ages.⁸³⁰

Abstinence from Meat, Fish and Intoxicants

He who drinks from the cup filled by the Satguru
Has no fear even of the grand dissolution.
The place where a Saint or Satguru takes his seat
Is the garden of union with the Beloved.⁸³¹

Kahar khojatā phirai

If you have no compassion in your heart,
You are indeed seeking disaster.
You will suffer many dips in the ocean of the world.
You shed others' blood and drink wine every day.
O friend, you are destined to go to hell.

You eat not with discrimination
 between ill-gotten and well-earned food.
For performing devilish deeds, you will repent later.
Thoughtfully look within your own heart, says Dariya.
Without being imbued with the color of the Beloved
You will turn into dust.⁸³²

Pandit parrhi gun bhae bilāi

O learned priest, with all your learning and erudition
You have turned out to be a cat.
When a cat finds a rat,
It pounces upon and eats the rat.

Likewise, when the beheaded goat is brought to your house,
Your children are all excited with joy.
You give little pieces to your children
And eat away the rest of the meat yourself.

Vegetarianism

It is a surprise which better not be expressed.
It is hard to say who is a brahmin and who is a butcher.
They both slaughter and are confused.
One is the younger and the other is the elder brother.

O brahmin, you recite hymns of praise for the goddess Durga*
from house to house
And keep the holy message of the Gita† concealed.
The messengers of Yama will imprison you, says Dariya,
And tying your arms behind your back, they will beat you.⁸³³

Jogī teju nigrāh jog

O yogi, give up the yoga of sense mortification.
Try the path of wisdom and devotion thoughtfully,
And never take meat and fish.

Only if you wish to be drowned
in the dreadful ocean of the world,
May you drink wine.
The ocean ahead is indeed fearsome;
You will weep and wail later on.

Develop the far-sightedness of the divine eye
And distinguish between the divine and the demonic.

* Goddess Durga is depicted as a slaughterer of demons and is said to be pleased with the offerings of slaughtered animals.

† The Bhagavad Gita, one of the most popular books on Hindu philosophy, lays emphasis on the knowledge of the soul, devotion to God and the performance of one's duties with detachment.

Abstinence from Meat, Fish and Intoxicants

Whatever regions there are in the higher realm
Are all filled with refulgence.
Taking the goad of wisdom in your hand,
Shackle the mind tightly with the chain of discipline,
And having controlled the five senses,
Cultivate the wisdom of the Satguru.

You will obtain the status of a swan [celestial soul],
a state of purity,
And abide in the celestial lake of Mansarovar.
Wherever you open your beak, you will find pearls
And you can discriminate between water [the sensuous]
and milk [the sublime].

Only he who knows the true technique obtains salvation;
Salvation always accompanies him.
Taking the diamond [the Saint's technique] in your hand,
put it to the test,
And you will see your Beloved face to face, says Dariya.⁸³⁴



Condemnation of Rituals and the Caste System

Rituals, Austerities and External Practices

The world is under the sway of Kal, who is mistaken for God. Under the spell of delusion spread by Kal, people perform many kinds of rites and rituals, appear in various holy guises and engage in different forms of bodily austerities. All rituals and external practices such as pilgrimages, sacrifices, recitation of scriptures, the libation of water, ringing of bells, telling of beads, worshipping stone and water, singing and dancing—all these are vain and futile. Likewise, all displays of holiness such as putting on rags or special robes, displaying sandal marks or rosaries, carrying a holy staff or a trident, shaving one's head or growing matted hair, wearing the sacred thread or besmearing one's body with ashes—all are sham and hypocritical. In the same way, bodily austerities such as standing with uplifted hands, remaining half-immersed in water, swinging upside-down from a tree, surrounding oneself with fire, observing silence and discarding all clothes and going about naked in the forest are all torturous and fruitless.

Condemnation of Rituals and the Caste System

All that is to be realized lies within oneself. One has simply to reverse the direction of one's mind from outside to inside and focus the attention within. Only then will one see the true loving Lord within, instead of the lifeless idols of the outside world. Similarly, blowing into another's ear, the popular priestly mode of initiation, cannot make Kal run away. Kal runs away only from the Sound Current imparted by the Saint. The secret of true spirituality lies in developing love and devotion for the Saint and in being united with the true unlettered Nam within.

Look at the cleverness of the priest!
He has narrated only the stories of rituals.
The world is already drowned in the ocean of rituals
And yet he spreads the very same rituals in the world.⁸³⁵

The Vedas were propounded by Brahm.
Those following him undertook the practice of penances,
self-restraint and the telling beads.
People adopted various forms of rituals
Such as morning and evening rites, the libation of water
and the repetition of the Gayatri mantra.

Having no knowledge of the secret of the primeval Source,
They fell victim to Yama.
Although many kinds of teachings emerged in the world,
The Name of the Supreme Being was kept hidden.
Kal himself assumed the role of the creator and sustainer
And sang his own glory.

He taught such a doctrine to all
That his own name, Niranjana,
came to be regarded as the nirguna Lord.

Rituals, Austerities and External Practices

All were thus entangled in yogic exercises,
telling beads, performing sacrifices
And the study of the Puranas,
And also in pilgrimages and holy observances.⁸³⁶

O priest, you have prescribed the code of
morning and evening rites and the libation of water,
And have spread various stories of rituals.
You have enjoined people to close their eyes
and press their noses,
And practice concentration like a heron.
You are lost in the pride of the Vedas
And hence are doomed to revolve
in the cycle of eighty-four.⁸³⁷

Having studied the Gita, the Bhagvat and other scriptures,
You have become learned, well-versed and skillful.
But your craving has grown fourfold.
You thus drink poison, leaving aside nectar.⁸³⁸

Here in the market-place of the world
one finds the path of the Vedas,
As also the sixfold sacred action* and renunciation.
But all these keep one confined to the cycle of birth and death,
And a person given to such lowly pursuits
bears the brunt of the world.⁸³⁹

* The six major Hindu rituals: 1) *snāna* (bathing), 2) *sandhyā* (rituals of morning and evening), 3) *tarpana* (libation of water to deceased ancestors), 4) *pūja* (general worship), 5) *japa* (repetition of sacred syllables), and 6) *homa* (fire worship).

Condemnation of Rituals and the Caste System

So long as one does not go within
by reversing the direction of one's mind,
What is the use of studying the Vedas and Puranas,
O learned priest?
The world is entangled in the Vedas,
And like fish, souls caught in the net are consumed by Kal.⁸⁴⁰

The Vedas belong to this shore.
How can they take one to the other shore?
Those entangled in the Vedas do not find a foothold anywhere
[in the higher inner regions].
The Vedas are the network of mind and maya.
Laymen and ascetics, drawn by worldly interest,
get entangled in them and sing their praises.⁸⁴¹

Some perform sacrifices, offer oblations to fire
and practice various other rituals –
Study the Puranas and practice charity and religious rites.
At some places people engage in yogic exercises,
And at others, they are engrossed in sensual enjoyments.

In some places, people follow the practice
of keeping their hands uplifted to the sky,
Whereas some others observe the vow of silence.
Some are engaged in smoking and swaying to and fro,
While others remain half-immersed in water.

In some places, people set up swings of silken threads,
While others remain standing day and night.
In some places, they scorch their bodies in the fivefold fire,*
And elsewhere ascetics and devotees sing songs
of devotion to Ram.

* Placing oneself in the midst of fire on four sides, with the heat of the sun from above as the fifth side, is known as the penance of the fivefold fire.

Rituals, Austerities and External Practices

Thus the mind keeps all entangled
And none finds access to the teaching of the Satguru.
Engrossed in their own doctrines, all have turned mad.
Who will understand this path of true devotion?⁸⁴²

Having acquired learning,
the learned priest expounds the Vedas,
But by worshipping stone, he himself is lost in delusion.

Sing the praise, O priest,
of the divine Form residing within your heart.
Only then can you realize the immortal wisdom in abundance.

The One for the sake of whom
the foolish one goes on pilgrimages,
That true gem can be found here within oneself.⁸⁴³

Leaving the self aside, one worships stone.
Having no [inner] eye,
he thinks knowledge belongs to something else.
He who practices such worship
under the spell of delusion is blind.
Kal has set up many such snares of rituals.⁸⁴⁴

You worship stone, practice the sixfold sacred action
And roam about in various places of pilgrimage.
Water and stone idols are found everywhere in abundance
And you hold fast to these as objects of your faith.

But the vision of the Lord can be had
only within the inner temple.
Contact that Lord within by means of love.

Condemnation of Rituals and the Caste System

Incomparable indeed is the form of the divinity
within your inner palace.
Give up, therefore, the way that leads you astray.⁸⁴⁵

He who is to be worshipped should be the divine Lord,
But what is worshipped by the world?
Between the one who speaks and the other [an idol]
which is speechless –
Which one is better?
Let a wise man properly reflect on it.⁸⁴⁶

What does one gain, O brother, by worshipping that
Which neither speaks nor eats anything?⁸⁴⁷

How could the *sālagrām** help one to realize wisdom?
The learned priest is deluded by worshipping stone.
A little bit of gold is nailed to the *sālagrām*,
But the *sālagrām* says nothing while being nailed.
Such a *sālagrām* is worshipped by the learned priest;
No wonder he is drowned in the ocean of the world.⁸⁴⁸

Another god propounded by priests is water,
Which is said to wash off all sins and effect salvation.
This water becomes warm, cold and muddy,
And it diminishes with the heat of the sun.
With a downpour from the clouds
it takes the form of a heavy flood,
And yet that water is regarded as the Creator!

* A kind of black stone thought to be pervaded by the presence of Lord Vishnu and therefore sacred to the Vaishnavas, the followers of Vishnu.

Rituals, Austerities and External Practices

Thus ascetics and laymen are all stuck
Between the banks of Asi and Baruna.*
Without realizing the true Sound Current,
They cannot but be reborn again and again.^{†849}

Those who torture the body in various ways,
Such as by scorching it in the fivefold fire,
By hanging upside down day and night,
By remaining immersed in water in various ways,
By living only on fruit and milk,
By keeping the body uncovered and going about naked,

And by besmearing the face with holy ashes or dust –
While remaining engrossed day and night in lust and anger –
Will fail to discard craving, pride and attachment,
And will remain absorbed in deceit and sensual pleasures.

All such people knowingly perform hypocritical actions
And thus waste their lives in vain.
They take the guise of holy men, but do not give up deceit.
Such ones are robbed by dreadful Kal,
who resides right within their bodies.⁸⁵⁰

What is the use of this pseudo-devotion
involving a heavy load of rituals over one's head?
What is the use of the outward washing of the body?
What is the use of becoming naked and wandering about nude?
And what is the use of hanging oneself upside down?

* The ancient city of Varanasi, considered one of the most sacred places of pilgrimage in India, is situated between the banks of the Asi and Baruna Rivers, which flow into the Ganges.

† The belief that one will attain salvation by making ablution in the holy water of the Ganges in Varanasi is thus ill-founded.

Condemnation of Rituals and the Caste System

Fish and frogs live in water,
And bats hang upside down in the forest.
All birds and beasts stand naked,
And potmakers are covered with ashes
[while taking pots from the furnace].⁸⁵¹

Outer display is a deception by Kal –
It is not the way of Saints.
Those who resort to outer display meet ruination at the end,
As was the fate of Kalnemi* and Ravan.⁸⁵²

None can find the Lord by hypocrisy –
Such is His nature, says Dariya.
Take this truth to your heart.⁸⁵³

Those who practice esoteric rites to please their favorite deities
Such as Bhairo† or some goblin
Can never attain salvation.
They will keep on roaming life after life.⁸⁵⁴

Santo dekhā gyān bichārī

O holy ones, I have carefully pondered over wisdom.
All take delight in their self-interest,
But the spiritual practice is thought burdensome.

Having read scriptures, the learned priests beg before others,
stretching out their hands.

* Kalnemi, the maternal uncle of Ravan, was a dreadful demon who defeated the gods and usurped the kingdom of heaven. At last he was killed by Vishnu.

† Bhairo or Bhairava is a chief attendant of Lord Shiva.

Rituals, Austerities and External Practices

They bring all the collected gifts home
And become involved in extended rituals.

Having read the Qur'an, the Muslim priests and administrators
Meticulously devise their rules.
They admit disciples, but know not compassion.
They strike with brutal force to kill a cow.

The high caste brahmins who wear sacred threads
on their shoulders kill young goats.
Bringing the slaughtered goats, they eat their meat to their fill
And have no concern about going to heaven.

Leading a renunciant's life, putting on sandal marks
And carrying rosaries, are all marks of beggary.
Those who grow matted hair and wrap themselves with tiger skin
Are also ill-directed.

Some completely shave their heads
And renounce their households and wives,
But under the sway of the mind, they do not discard hypocrisy.
They thus carry a heavy karmic load on their heads.

Those who practice penance, observe silence and live on milk
Are also lost in ill-conceived ideas.
Not giving up hypocrisy, they find not God
And lose the game of life.

By taking on the guise of holy men,
ascetics and householders are all drowned.
Rarely can any hold to the right track!
Only such ones can attain purity, says Dariya,
Who cultivate the discipline of the Satguru.⁸⁵⁵

Condemnation of Rituals and the Caste System

Kahin bāndhi jatā sir jat rakhe

Some display matted hair on their heads by tangling their hair,
And some stitch heavy rags to make their robes.
Some besmear their bodies with ash and put on the tiger skin,
While some hang themselves upside down, tying their legs.

Some adorn their ears with heavy earrings,
And some take long breaths, practicing breath-control.
But they all live in vain without a Satguru,
So does Dariya proclaim in this verse.⁸⁵⁶

Tyāgat lon alon jo pāvat

There are some who give up salt and take saltless meals,
Or they renounce their households
and wives for practicing penance.
What is the use of being a renunciant
And carrying an ascetic's waterpot and other paraphernalia?
And what can one gain by being a yogi or a holy recluse?

What is the use of looking outside for the Beloved
When He is ready to embrace one within?
And what can one gain by piercing one's ears
for wearing ceremonial earrings?
So long as one does not have wisdom, says Dariya,
He forsakes the Lord abiding within himself.⁸⁵⁷

Kahīn gur gyān jo dhyān dhare

Following the teachings of ritualistic gurus,
some practice contemplation
And engage in various kinds of worship,
religious rites and observances.

Rituals, Austerities and External Practices

Some go on pilgrimages and make ablution
with water on the bank of the river,
While others sing the praise of the goddess in a temple.

Some, with a ceremonial vessel on their shoulders,
Carry water to Shiva's temple, uttering the name of Shiva.
People thus confuse the nectar of spirituality
with the poison of ritualism.
So long as one does not have wisdom, says Dariya,
One is like a dog barking in futility at its own image
in a house of glass.⁸⁵⁸

Kā jalasayan sādhe nisu vyākul

What do you gain by the austere practice
of immersing yourself in water at night?
Of what use is smoking and filling your eyes with smoke?
Why do you scorch your body with the fivefold fire?
And why are you proud of swaying in a swing?

What do you attain by besmearing your body with ash
and displaying your matted hair?
And what do you achieve by uncovering your body
and being subjected to shame?
As long as wisdom is not attained, says Dariya,
All are under the sway of Yama, who attacks unexpectedly.⁸⁵⁹

Bhram se tīrath bhram se pūjā hai

In delusion one goes on pilgrimages, performs worship
And adorns oneself, while still engrossed in the world.
It is under the spell of delusion that one puts on sandal marks,
wears rosaries
And sings hymns, while intoxicated with pride.

Condemnation of Rituals and the Caste System

Caste and clan are rooted in delusion.
In delusion one wears sacred threads
and engrosses himself in the love of his kith and kin.

Only he who has come out of delusion, says Dariya,
Is one with the divinity, the source of eternal bliss.⁸⁶⁰

Terī bhakti na hansī khelī

Your devotion is not a joke.
No one is saved by sandal marks and rosaries.
Why do you place the noose of the rosary around your neck?

Resorting to external displays, playing musical instruments,
dancing, singing
And delivering pleasing discourses are mere outer rituals.
They will make you dance in the world
to the tune of your actions.
Therefore be rid of these deceits.

What can one gain either by shaving his head
Or by growing hair on his head?
What can one achieve by piercing his ears
and wearing shells or earrings?
And what use is observing silence and closing one's eyes?

What is to be obtained by wearing rags
or long, loose religious gowns?
And of what benefit is wearing a cap on the head?
What can one attain by playing a pipe or a flute,
Or by enacting the dance of the milkmaids of Vrindaban?

Rituals, Austerities and External Practices

Be vigilant, conduct yourself with discrimination,
And be dedicated to the pure state.
Rise above the ocean of delusion, O holy aspirant,
Dariya expounds to you the true teaching.⁸⁶¹

Ātam teji pūje jarr pāhan

Ignoring the self, one worships the lifeless stone,
While the loving form of the divinity resides within.
Reflecting on the Vedas and following their injunctions,
One searches in the four directions,
While all is contained within the self.

One is known as a brahmin, but knows not Brahm,*
Although he wears the sacred threads of nine strands
And bears the three sandal marks.
He offers initiation to others [by blowing into their ears],
But will he drive away Kal by blowing into a man's ear?
asks Dariya.⁸⁶²

Sānch ke jhūth so jhūth ke sānch so

He considers truth as falsehood and falsehood as truth.
He has lost his inner vision and is now without an eye.
He considers sugar as salt and salt as sugar.
But surely glass and gold cannot be sold at the same price.

Poets say that God resides in the stone,
But God is not there in the stone.
Seeing and reflecting within his heart, says Dariya,
The blind one who worships the lifeless stone falls into Kal's net.⁸⁶³

* Here Brahm refers to the Supreme Lord.

Dhundh dhokhā dhare andh pūjā kare

Under the spell of ignorance and delusion,
the blind one performs his worship
By ringing the bell and moving the whisk.*
Plucking live leaves, he worships the lifeless.
He thus adopts a god who plays treachery and deceit on him.

The soul and God are both contained within every being,
But the ignorant one catches hold of it
and slaughters it with his sword.
He recognizes not the divinity within
and remains lost in delusion.
He is taken to the door of Yama
and thrown into the drain of hell.⁸⁶⁴

Pandit ghat ghat bolanihārā

O learned priest, the Lord speaks within every being.
How can you manage with the one [idol] who is speechless?
Cultivate, therefore, the discipline of the Sound Current.

The idol was formed by chiseling stone.
Who is the one that chisels?
He carved hands, feet, mouth and nose,
But the idol is dumb, having no capacity to speak.

Yet with folded hands you offer prayer before the idol
And say, "You are my Creator."
The idol is speechless, whereas you can speak.
You have indeed lost your sanity!

* A ceremonial object used with grace and reverence to fan high person-ages and deities.

Caste and Religious Distinctions

You offer young goats as sacrifice to the idol
And pray for your own protection.
For the sake of the welfare of your own son,
 you slaughter others' offspring.
You thus take a heavy load of karmas upon your head.

You call the slaughter of living beings a sacred deed!
What then is an evil deed in the world?
You have read the Vedas and the Puranas, O learned priest,
But being deluded, you slaughter living beings.
You are doomed to be drowned in the ocean of the world,
And you will be reborn again as an animal.
He who is devoid of compassion
Cannot but fall into the current of hell, says Dariya.⁸⁶⁵

Kotinh dān jo punya kare

One may perform crores of charitable acts and virtuous deeds;
He may go on crores of pilgrimages
 and practice crores of recitations;
He may listen to crores of the Vedas and Puranas
And carry on crores of repetition with his tongue;
He may be proud of practicing crores of penances
And may discard his clothes and roam about naked;
But if he has no love for a Saint
 and is devoid of devotion for the unwritten Nam,
How can he be saved without primal support?⁸⁶⁶

Caste and Religious Distinctions

Worldly distinctions of caste, clan and religion are related to the body, which is reduced to dust after death. This body, along with all worldly glamour, is a product of maya and is therefore

Condemnation of Rituals and the Caste System

deceptive and short-lived. The soul, the inmost essence of our being which is a part of God, is the only reality in this world. Realizing this, one should attach no importance to distinctions of caste and clan. No one should be considered high or low on account of his birth in a particular caste or family. The greatness or lowliness of a person depends on his inner wisdom and noble conduct. He who obtains the knowledge of Sat Purush through the practice of the Sound Current is great, whereas he who kills living beings, takes meat, fish and intoxicants, and indulges in lust and slander is lowly.

Just as a potter makes various earthen pots from the same clay, God creates different forms of bodies from the same elements. All human beings therefore should be treated alike. They are all born in the same way; they contain the same blood, flesh and bones; they are pervaded by the same God; and they all live on the same earth. How then can there be a difference between a Hindu and a Muslim, a Hindu priest (*pundit*) and a Muslim priest (*maulana*). A *pundit* is he who is free from lust, anger, attachment and craving, and is absorbed in inner contemplation. Likewise, a true *maulana* is he who controls his mind, discriminates between well-earned and ill-gotten food, is free from bloodshed and is engaged in noble conduct and devotion of God. Thus, there is no real difference between them.

Irrespective of religious distinctions, one is purified by the Nam of the Satguru. Those who have no Satguru have to suffer at the hands of Yama. God, who is beyond the distinctions of caste and religion, is pleased only with those who are free from these distinctions.

The distinctions of caste, clan and family
are related to the body,
Which falls dead like a leaf shed from a tree.

Caste and Religious Distinctions

The body along with the entire expanse of the world
is nothing but Maya.
Transcend and rise above it and remain detached.⁸⁶⁷

Caste, community and family are like clothes
Which one wears only for a short while.
As one comes [to the world] so does one depart,
Just as a gambler leaves the game empty-handed.⁸⁶⁸

Brāhmin, kshatriya, vaishya and shūdra

Are considered to be different castes.
But the one who knows the imperishable
Makes no such communal distinctions.⁸⁶⁹

Why should one make the distinction of high or low caste
When the indwelling divinity
remains the same from beginning to end?⁸⁷⁰

Ask not one's caste and community;
Ask about one's uncontaminated wisdom.
A Saint who has attained the state of salvation
Belongs to the caste of the casteless.⁸⁷¹

All keep on talking of caste,
But the casteless one is entirely different from any caste.
He has no mark of *brāhmin* or *kshatriya*,
Or of *vaishya* or *shūdra*.⁸⁷²

Caste and clan are of no value.
Only he who is devoted to the Lord is truly great.

Condemnation of Rituals and the Caste System

Who is more lowly than an outcaste?^{*}
Yet it was an outcaste Saint
Who produced the gong sound
and was recognized as the highest.
Lord Krishna himself performed
reverential circumambulation around the Saint.[†]
Blessed thus is the Saint who realizes the immortal abode.⁸⁷³

O Ganesh, the learned priest,
Listen to the sonorous Sound within.
By doing so, the lowly becomes high,
And only he who has wisdom is considered great.⁸⁷⁴

Great is he who realizes the true Being [Sat Purush]
And on whom the Lord showers His grace.
The learned priest studies and expounds the Vedas,
But arduous and difficult it is for him
to practice the spiritual discipline.⁸⁷⁵

He who drinks wine and kidnaps another's wife
Is a despicable wretch.
Such a defiled one eats meat and fish
And has no love for wisdom.

^{*} One who is born into no caste or has been expelled from his caste due to some misdeed and is looked upon as the lowest of the low.

[†] Being victorious in the Mahabharat war, King Yudhishtir performed a holy sacrifice and fed innumerable brahmins, sadhus and Lord Krishna himself. But no gong sound, which is the mark of the successful completion of the sacrifice, was produced in the sky. At last, on the advice of Lord Krishna, a low-caste Saint named Supach was earnestly requested to come and bless the place. As soon as he came and took his meal, the sky resounded with the peals of the gong sound.

Caste and Religious Distinctions

He slanders the Saint
And falls into hell.
He performs the worship of a goblin
And kills young and old goats and other animals.⁸⁷⁶

Since he goes hunting, a king is a killer;
He carries a heavy load of sins.
The king and the prostitute belong to the caste of hunters;
Deeply involved are they in sensuality and heinous actions.

They are laden with an enormous karmic load.
One suffers loss of spirituality
by accepting meals at their homes.
Let no one touch a king or a prostitute!
Evil falls upon those who touch them.

One must not take a meal at a king's house,
And one goes to hell by touching a prostitute.
To take a meal in the house of a king, a prostitute,
a fisherman or a winemaker,
Is to fall an easy prey to Yama.⁸⁷⁷

Hindus and Muslims are said to belong to two different religions,
But God, who pervades you and me, is not any different.⁸⁷⁸

How can one be called a brahmin and another a Muslim
When they originate from the same One and are truly brothers?
Out of the same clay are various vessels made,
And the imperceptible Lord resides within them.⁸⁷⁹

I consider Hindus and Muslims to be the same
If they take to the discipline of the Sound Current.
All souls belong to the Lord.

Condemnation of Rituals and the Caste System

With proper reflection and understanding,
I proclaim this wisdom.
Let no one have any reservations about one
Who knowingly joins this discipline.⁸⁸⁰

The Hindus and the Muslims are all my souls.
I have thoughtfully taught them the technique
to find the essential Truth.
Whether they put a cover on their heads
or they keep their heads uncovered,
The authentic imprint [of the Sound Current]
is the essential Truth for both.⁸⁸¹

The Hindus and the Muslims are both misled.
Both suffer perdition by futile discussion and quarrel.
One eats deer and the other eats cows,
But both animals have the same blood
and are no different, O brother.⁸⁸²

One calls the other infidel,
and the other calls him a non-Aryan.
Such utterances cause trouble.
But this is how a Muslim and a Hindu characterize each other
And spend their lives in needless quarrels.⁸⁸³

A brahmin is he who has the realization of Brahm*
And who remains absorbed in contemplation.
When freed from anger, attachment and craving,
He is called a truly learned one [pundit].⁸⁸⁴

* Here Brahm refers to the Supreme Lord.

Caste and Religious Distinctions

The one who belongs to the brahmin caste
has no realization of Brahm.
If he were to realize Brahm,
he would become a casteless one.⁸⁸⁵

A true Muslim priest [*maulana*]
is one who reflects within his mind
And discriminates between what is
well-earned and ill-received.
He never indulges in bloodshed
And day and night remains steadfast in the pursuit
of noble conduct and devotion to God.

Being pure, he merges into the pure
And realizes this pure one to be the true Lord.
The true Nam alone is truly pure,
And is called the immeasurable and the ultimate Truth.⁸⁸⁶

The Satguru has no consideration for caste or community.
He who cares about caste incurs sin;
I expound the true Sound.
Please listen to this true Sound, says Dariya.
Yama brings ruination to one who has no Satguru.⁸⁸⁷

Caste, clan and family are relations pertaining to the body.
Let no one be lost in them!
Discarding the delusion of rituals,
have trust only in the Satguru.

Know him to be the only Truth within your heart.
No one is alien, since the same Lord resides in all.
Make no distinction therefore between a Hindu and a Muslim.⁸⁸⁸

Condemnation of Rituals and the Caste System

Bed parrhe kā eh gun pandit

This is the benefit of Vedic learning, O learned priest,
That one acquires the realization
that the same God shines through all.
How can you now speak of petty divisions?
And how can you expound such distinctions
As *brāhmin*, *kshatriya*, *vaishya*, *shūdra*, Hindu and Muslim?

They are like various pots made of the same clay,
And they live on the same earth.
The water and the lotus plant are everywhere the same,
And it is the same lotus which forms various clusters.
The lotus flower is the same, and the bee is the same.
Who can then speak of caste or outcaste?

Bones, skin and marrow are the same,
And all are made of the same three gunas.
The blood of all is of the same color
And all are enlivened by the same soul.
Their hunger and thirst are the same
And they experience the same pleasure and pain.

Kindness and compassion are the same for all
And the same is true for virtues and vices.
Scriptures are written on the same paper and with the same pen,
And the Qur'an* and the Puranas† are none but the same.

* The Qur'an (or Koran) is the sacred scripture of Islam, written in Arabic and revealed to the Prophet Muhammad in the beginning of the seventh century.

† The Puranas constitute the chief scriptures of the worshippers of Vishnu, Shiva and Brahma; they are a kind of encyclopedia of Hindu religious forms and their countless traditions.

Caste and Religious Distinctions

You will be pleasing to the Lord's heart, says Dariya,
Only when your feeling of duality is gone.⁸⁸⁹

Pandit tejahu sanse sūlā

O learned priest, give up your distressing delusion.
The same divinity dwells within all,
And all have Sat Purush as their Source.

By blending the mother's blood and the father's sperm
The body is brought into being.
But Hindus and Muslims prescribe two different sets of rituals,
Although all come to the world in the same way.

When you were in your mother's womb,
Did your God, Ram, offer you the sacred thread?
Or if Khuda* ordained that you be born a Muslim,
Did He perform circumcision on you?

In the beginning as well as in the end, all are one.
It is only in between that the differences are created.
The Hindus force one to have his ears pierced
And the Muslims circumcise one with a razor.

One is then called a Hindu and the other a Muslim,
Although they are truly brothers.
Likewise, one is called a Hindu girl and the other a Muslim girl.
Can anyone explain how they come to be different?

* Literally, lord, master, ruler, owner. In Farsi (Persian), a name for God, implying that He is self-revealing.

Condemnation of Rituals and the Caste System

All must drink the same inner water,
But one can fill one's jar only when it is purified.
It is the same river with various waves;
Each wave merges into the same water.

O learned priest, what is the use of your studying the Vedas?
Give up this sixfold sacred action.
God is not pleased by Hindu or Muslim worship;
Such sectarian worship is mere hypocrisy
and not true spirituality.

The Hindus offer their prayers facing east
And the Muslim congregation faces west.
But the Lord is neither a Hindu nor a Muslim, says Dariya.
He is beyond all religions and castes.⁸⁹⁰

Endnotes

Abbreviations Used in Sources

D.G. vol.1 *Dariya Granthavali* vol.1

D.G. vol.2 *Dariya Granthavali* vol.2

ms unpublished handwritten manuscripts

Note that some of the selected poems from the manuscripts are referred to only by their page numbers, and others by both page numbers and poem numbers. In the case of the former, no poem numbers are given in the manuscript, while in the latter, poem numbers are duly contained in the manuscripts.

Chaupai, sortha, sakhi, doha, shabd and chhand narach are different verse forms and are used to refer to verse numbers.

Dedication page: *Shabd*, *D.G.* vol.1, p.117.

1. *Gyan Deepak*, chaupai 757–758, p.167.
2. *Gyan Ratan*, chaupai 1605 in *D.G.* vol.2, p.223.
3. *Dharmendra Bramachari Shastri*, in *D.G.* vol.1, p.5.
4. *Dariya Sagar*, in *D.G.* vol.2, p.1.
5. *Murti Ukhad*, ms, p.8.
6. Shahabad Report, p.220.
7. *D.G.* vol.1, p.8.
8. This view is said to have been expressed by the editor of the Saint Series of Belvedere Press, *D.G.* vol.1, p.8.
9. *D.G.* vol.1, p.9.
10. *D.G.* vol.1, p.11.
11. *Gyan Deepak*, ms, p.398–399.

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Agam Purush Inaccessible (*agam*) Being (*purush*); the Lord of Agam Lok, which is the third stage of the plane of pure spirit, Sat Lok. *See also* Sat Lok, Sach Khand.

Agam Inaccessible, unfathomable. Agam refers to Agam Lok, the third stage of Sat Lok, the plane of pure spirit. *See also* Sat Lok, Sach Khand.

Akah Lok/Akah Indescribable (*akah*) region (*lok*). Akah Lok is a synonym for Anami (nameless) Lok, the fourth and highest stage of Sat Lok, which is the plane of pure spirit. *See also* Sat Lok, Sach Khand.

Alakh Literally, beyond perception. Alakh Lokh refers to the second stage of Sat Lok, the plane of pure spirit; it also refers to Alakh Purush, the Lord of that stage. *See also* Sat Lok, Sach Khand.

Anami Without (*a*) name (*nām*), hence unnamable; used mystically to refer to God. **Anami Purush** is the Nameless (*anāmī*) Being (*purush*), the Supreme Lord. Anami also refers to the final inner stage of Sat Lok, the plane of pure spirit, called Anami Desh or Anami Lok. *See also* Sat Lok, Sach Khand.

Bank Nal Literally, curved (*bank*) tunnel (*nāl*); the name of a 'passage' between Sahasdal Kamal and Trikuti, the first and second inner regions.

bhajan Literally, worship with music and devotional songs. In Sant Mat bhajan refers to the practice of meditation in general, and specifically to the practice of listening to the inner Sound or Shabd. When a disciple achieves concentration through simran and dhyān, he is able to make contact with this inner Sound. When the soul hears the Shabd, the source from which it has long been separated, it is irresistibly attracted by its sweet melody and begins to rise with it to planes of higher consciousness. This practice is also called Surat Shabd Yoga.

Bhanwar Gupha Rotating, revolving or whirling (*bhanwar*) cave (*gonphā*); a name for the fourth inner region, where the soul first recognizes its identity with God but is still separate from Him. *See also* regions.

brahmin The priestly class; the first and the highest of the four castes into which Hindu society was divided. The role of the brahmins includes the acquisition and imparting of the knowledge contained in the Vedas and other religious literature, assistance in or the actual performance of rites and rituals, and the bestowal and receipt of charity. *See also* caste.

Brahm Sometimes Brahm refers to the Supreme Being. At other times Brahm refers to the ruler of the three worlds (*triloki*)—the physical, astral and causal worlds. Brahm also refers to universal mind, known as Kal. Saints explain that whatever is subject to change and death falls within the realm of Brahm. The seat of Brahm is Trikuti, the home of the mind and the seed bank of all karma. *See also* Kal, regions.

Brahma The god of creation in the Hindu triad of Brahma the creator, Vishnu the sustainer and Shiva the destroyer.

caste One of four divisions of Hindu society: priests and scholars (*brāhmin*); warriors, rulers and administrators (*kshatriya*); business people, farmers and all professionals (*vaishya*); and menial workers (*shūdra*).

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crore Ten million.

Kandrap The god of love in Roman mythology.

cycle of eighty-four Refers to the eighty-four lakh (8,400,000) categories of life forms by which Indian mystics describe the manifest creation. Due to the law of karma, whereby all life forms have to undergo the consequences of their own actions, the cycle of eighty-four—the circle or wheel of transmigration—is an endless round of life and death. This is also known as the cycle of birth and death.

Dadu Sahib (1544–1603) Born into a family of cotton carders in Ahmedabad in the state of Gujarat, Dadu was only eleven when he was initiated by Vriddhananda. At the age of nineteen, following the command of his Master, he started teaching the practice of the Name in Jaipur and other parts of Rajasthan, constantly challenging the orthodox views of the day. He came to be known as Dadu Dayal (Dadu the Merciful) for his compassionate nature. He wrote more than five thousand verses, hymns and aphorisms in Hindi on spiritual and philosophical themes.

Daswan Dwar Tenth (*daswān*) door or gate (*dwār*); the third inner region, the realm that lies immediately above that of the universal mind or Trikuti. In Daswan Dwar the soul, for the first time since it left its eternal home with God, knows itself as pure soul, free of all coverings of the mind. *See also* regions.

Dayal Merciful (*dayāl*). Dayal denotes the supreme, benevolent Lord who forgives sins, overlooks failings and grants eternity, as distinguished from Kal, the ruler of the three worlds, who administers justice strictly according to the law of karma.

Dharmrai The lord (*rai*) of judgment (*dharma*); the dispenser of justice; also called Kal or Yama. Dharmrai dispenses justice according to the karmic law or dharma, administering reward

or punishment after death according to the karma of the individual. Based on its karmic account, the soul is sent to a heaven or a hell, or reborn in a different form which is best suited for clearing its karmic obligations. A soul initiated by a perfect Master is not under the jurisdiction of Dharmrai, because the Master himself administers the karma of his disciples, tempering justice with mercy. *See also* Kal, Yama.

dhyan Attention, concentration, contemplation. A part of the spiritual practice taught by the Saints, dhyan is the practice of contemplating on the inner form of the Master at the eye center. True contemplation is achieved automatically once the inner attention is focused and the mind becomes fully centered.

dissolution/grand dissolution Dissolution and grand dissolution are the processes whereby the creative power, the Word, is withdrawn from the creation and the manifest creation is dissolved. Dissolution (*pralaya*) ends creation up to the level of the third inner region. Grand dissolution (*mahā pralaya*) ends creation up to the level of the fourth inner region. Sach Khand, the fifth inner region, is not affected by dissolution.

eye center A point of focus between and behind the two eyebrows, the seat of the mind and the soul in the human body and the point at which practitioners of meditation concentrate their attention in order to withdraw the soul currents from the physical body and enter the inner realms. It is also called the tenth door, the gateway to liberation, the third eye and *tisra til*.

feet of the Master Ordinarily the feet of the Master symbolize shelter or protection for the disciple, and surrender at the feet of the Master is an expression of humility and submission. But this term, like many others, carries a deeper, esoteric significance. At the time of initiation, the Master places his Shabd form, called the Radiant Form, in the spiritual heart of the disciple. When, in the course of the disciple's inner evolution, this form manifests itself within, it is the Master's feet that first

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appear at the eight-petalled lotus, a center on the astral plane. Hence the expression 'lotus feet.' This is the point of contact between the soul and Shabd and the beginning of the soul's journey into higher regions.

five elements Indian philosophy describes all life forms in terms of five vital elements (*tattvas*): earth, water, fire, air and ether. The number of active elements in any life form determines its place on the scale of evolution. In human beings all five elements are active. It is the etheric element that gives us discrimination and makes us conscious of our origin in God. Thus in a mystical sense, human beings are the highest form of life.

fourth plane Sat Lok. See Sat Lok.

Ganesh The Hindu deity of wisdom, represented with the head of an elephant. The son of Shiva, Ganesh is known as the remover of obstacles.

Gayatri mantra The most famous of all mantras or invocations in Hinduism, addressing the sun as the vivifier (*Rig Veda* III:62:10). Translated it would read as follows: Let us meditate on the brilliant light of that One who is worthy of worship and who has created all worlds! May he direct our minds to the truth!

Gita The Bhagavad Gita (literally, 'The Song of the Lord') embodies the teachings of Lord Krishna, given in the dialogue between Krishna and Arjuna on the battlefield of Mahabharata. Lord Krishna instructs Arjuna to do his duty as required without expectation of any reward. He explains to Arjuna the paths of knowledge, devotion, selfless action and meditation. The Bhagavad Gita is one of the most popular books on Hindu philosophy.

guna Attribute, quality or state of being in nature. The operation of the world is made possible by the interplay of three gunas: satogun, the quality of goodness, peace, beauty, rhythm and harmony; rajogun, the quality of action, achievement, passion

and pride; and tamogun, the quality of darkness, inertia and ignorance. All three gunas are present in human nature, varying in degree in individuals. As these gunas influence mental poise, it is naturally expedient to cultivate the qualities of satogun for peace, composure and good meditation. However, with the help of Shabd, a soul must ultimately transcend all three gunas in order to realize itself.

Guru Destroyer (*ru*) of darkness (*gu*); one who brings light into darkness; a spiritual teacher or Master. A Guru is a spiritual guide who gives new birth to the soul through initiation into spiritual life.

Indra The Hindu god of the air and sky—of rain, storm, thunder and lightning. The king of Hindu gods, Indra rules paradise.

Iron Age Kaliyug, the age (*yuga*) of strife or discord (*kali*); the fourth age in the cycle of time through which the physical universe passes. Hindu mythology divides time into four great ages (*yugas*), following each other in endless recurring cycles: Satyug, Tretayug, Dwaparyug, Kaliyug (the Golden Age, Silver Age, Copper Age, Iron Age). According to this cosmology, it is now the Iron Age.

irrā One of the three subtle energy currents (*irrā*, *pingalā*, *sushumnā*) flowing through all creation below Trikuti (universal mind). In the human body these currents are reflected as the three main currents that flow along the spinal cord, carrying prana or life energy. Also called *ida*, *ira*.

Jyoti Literally, light, flame. Dariya Sahib generally uses Jyoti to refer to Maya. See also Maya.

Kabir (1398–1518) Widely known to this day throughout India, Kabir was a Saint from Varanasi who practiced and taught Surat Shabd Yoga. He condemned rites, rituals and all external observances, whether Hindu or Muslim. Some of his writings were incorporated into the Adi Granth. His writings are still

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widely quoted in daily life throughout India and have become part of folk music and culture.

Kal Literally, time or death. Dependent for all power on the Supreme Being, Kal is universal mind, whose domain is the entire creation up to Trikuti, which includes the physical, astral and causal worlds. Kal, who administers justice strictly according to the law of karma, is the personification of the negative force in the creation, in contradistinction to Dayal (the Merciful), the eternal positive power, the Supreme Being. Kal is also known as Brahm and Dharmrai. Dariya Sahib equates Kal with Niranjana.

karma Action and reaction; the law of action and reaction—cause and effect—whereby the soul has to face the consequences of all its actions. There are three types of karma: *pralabdh*—that portion of our karma which is allotted to this life and is responsible for our present existence, and is also called fate or destiny; *kriyaman*—new actions performed during the present life; and *sinchit*—the balance of unpaid karmas from all our past lives, the store of karmas. It is the law of karma that keeps the soul imprisoned in the creation, as it has to keep taking birth after birth to account for its actions in previous lives.

Krishna One of the most widely revered of the Hindu gods; an incarnation of Vishnu (the preserver god in the Hindu trinity) and the subject of many devotional works. The Bhagavad Gita, one of the most popular books on Hindu philosophy, embodies his expositions on the paths of selfless action, knowledge, devotion and meditation. *See also* Gita.

kshatriya *See* caste.

lakh One hundred thousand.

Lanka Sri Lanka, previously known as Ceylon.

lotus feet *See* feet of the Master.

Maha Sunn The great (*mahā*) void (*sunm*); an area of Parbrahm between Sunn and Bhanwar Gupha that is devoid of matter in any form. Maha Sunn is a level of impenetrable darkness that can be crossed only with the help and in the company of a true Master. *See also* regions, Sunn.

Mansarovar A lake (*sarovar*) in Daswan Dwar, also called the Lake of Nectar (*amritsar*). When the soul bathes in this lake, it washes itself clean of all the gross coverings of mind, matter, gunas, karmas, etc. and begins its transformation into pure soul, which Saints often refer to as a hansa or swan.

maya Illusion, delusion, unreality; the phenomenal universe. Maya denotes everything that comes and goes, that is transient. The entire creation (the physical, astral and causal worlds) is described as illusory or false because it is impermanent, in contrast to Satnam (the true Name), the Supreme Being, which alone is permanent, eternal and true. In this text Maya personified is often referred to as Jyoti.

moonbird A fabled bird (*chakor*) that is in love with the moon and subsists on moonbeams. It is said that on a full-moon night the *chakor* watches the moon with such absorption that, as the moon moves across the sky, the *chakor*, instead of turning around, keeps bending its head backwards until it touches its tail.

Nam *See* Name.

Name The Name (*nām*) represents not only the dynamic power of God that created and sustains the universe, but also the current through which souls return to God. In order to elevate human consciousness, which normally operates at the gross level of mind and senses, the Name functions at two levels: at the human level as the holy names given for repetition by a true Master at initiation, and at God's level as the divine melody called Shabd, experienced through soul consciousness. *See also* Shabd, Word.

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Nanak, Guru (1469–1539) Born in Talwandi (now in Pakistan), Guru Nanak traveled widely in India and nearby countries to spread the doctrine of the Name. In days when there was no mechanized form of transport, legend says that he went as far as the south of India and to Mecca in Arabia. He endeavored to transform the prejudices and superstitions of the people, emphasizing that ritualistic practices and external forms of worship kept the seeker of God away from the Truth, which can be experienced through devotion to the Name. His writings are preserved in the *Adi Granth*.

Niranjan Without (*nir*) stain (*anjan*); pure. Niranjan can refer to the Supreme Lord or to the lord of the first region, but Dariya Sahib generally equates Niranjan with Kal. *See* Kal.

nirat The faculty of the soul to see within. Unless nirat is sufficiently developed, proper inner contemplation is not possible. *See also* surat.

nirgun Without (*nir*) attributes (*gun*). Dariya Sahib often refers to Niranjan as Nirgun. *See also* gunas.

Onkar The lord of the second region, Trikuti.

Paltu (1710–1780) Born in Nanga-Jalalpur in Uttar Pradesh, Paltu Sahib lived in Ayodhya, a town sacred to the Hindus, where he was a grocer by profession. A disciple and successor of Gobind Sahib, Paltu fearlessly denounced the rituals and customs of organized religion. For his bold utterances he was persecuted and burnt alive by the enraged orthodoxy. His poems, which convey his message directly to the hearts of his readers, are published under the title *Paltu Sahib ki Bani*.

Parbrahm Beyond (*pār*) Brahm; a vast realm that includes Sunn or Daswan Dwar (the third inner region) and Maha Sunn (Sunn's higher reaches). In Parbrahm the soul is free from all coverings of mind and body.

pingalā One of the three currents (*irrā*, *pingalā*, *sushumnā*) flowing through all creation below Trikuti, and down into the physical body as one of the three primary channels of prana, which is subtle life energy. See also *irrā*, *sushumnā*.

pundit Scholar; Hindu theologian.

Puranas Literally, the old or ancient ones; religio-mythological stories describing the lives and deeds of gods, heroes and great kings. There are eighteen principal Puranas, written at different times, and most of them deal with the theory of creation and the destruction and renewal of the universe.

Qu'ran The sacred scripture of Islam, written in Arabic and revealed to the Prophet Muhammad.

rainbird A bird believed to drink only raindrops. See also *swāti*.

Ram Incarnation of Lord Vishnu, the king of Ayodhya, hero of the epic Ramayana. In the Hindu tradition, Ram is also commonly used as a name for the Supreme Being.

Ravan The mythological king of Lanka (Sri Lanka) who kidnapped Sita, the wife of Ram, the hero of the epic Ramayana.

Ravidas (1414–1532) A famous North Indian Saint, Guru Ravidas was a cobbler by profession and a contemporary of Kabir. Among his distinguished followers was Mira Bai, princess of Mewar. Some of his writings are included in the Adi Granth.

realms See regions.

regions The five inner regions or spheres of consciousness that the soul crosses on its journey to God-realization: 1) Sahasdal Kamal, the thousand-petalled lotus—the astral region; 2) Trikuti, the 'three peaks'—the causal region; 3) Daswan Dwar, the tenth door, also referred to as Sunn, where the soul

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is free of the coverings of mind, material and the attributes; 4) Bhanwar Gupha, the revolving cave—the region where the soul first recognizes its identity with God, but is still separate from him; and 5) Sach Khand, the realm of truth—the region of pure spirit where the soul merges into an eternal oneness with the Lord, its source.

Sach Khand True, eternal, immutable (*sach*) region (*khand*). Sach Khand is the ocean of the true Name, the realm of pure spirit through which the nameless, formless reality of God is made manifest. It is the original home of the soul from where it was sent down into the creation. The entire universe is described either in terms of five regions above the physical plane: Sahasdal Kamal, Trikuti, Daswan Dwar, Bhanwar Gupha and Sach Khand; or in terms of four planes of existence—the physical, astral, causal-spiritual and pure spiritual (Pind, And, Brahmand and Sat Lok). The plane of Sat Lok is further divided into four stages: Sach Khand, Alakh, Agam and Anami or Radha Soami. Thus Sach Khand is the highest of the five regions as well as the first of the four stages of the fourth plane, Sat Lok. The presiding lords of the four stages of Sat Lok represent four different aspects of the Lord's true form. Soami Ji says: "Know that [from Anami] until Sach Khand, I am in my essential form, and recognize this as my very own form, complete and perfect." (Sar Bachan Poetry, 26:1:22) Saints have sometimes used Sach Khand and Sat Lok as synonyms. *See also* regions, Sat Lok.

sadhu An ascetic or mendicant; esoterically, a devotee who has gone beyond the regions of mind and matter and has reached the third inner region. The term 'Sadhu' is often used as the equivalent of 'Saint' by Dariya Sahib.

sagun Literally, possessed of (*sa*) qualities (*gun*); having attributes, as opposed to being without attributes (*nirgun*). In this text, sagun often refers to Maya or Jyoti. *See also* gunas.

Saint/sant Mystic of the highest order. In Sant Mat literature the Hindi term *sant* denotes a God-realized mystic who has attained the region of pure spirit, Sach Khand. For lack of a better term, this word *sant* is translated into English as 'Saint.'

Sat Lok True (*sat*) region (*lok*). The entire universe is described either in terms of five regions above the physical plane or four planes of existence—the physical, astral, causal-spiritual and pure spiritual (Pind, And, Brahmand and Sat Lok). The highest plane of Sat Lok is further divided into four stages: Sach Khand, Alakh, Agam and Anami or Radha Soami. Saints have sometimes used Sat Lok and Sach Khand as synonyms. *See also* Sach Khand.

Sat Purush Literally, true (*sat*) being (*purush*); the true Father; God. Specifically, Sat Purush is the Lord of Sat Lok, the eternal realm.

Satguru True (*sat*) spiritual teacher (*guru*); a Master who has access to Sach Khand, the fifth inner region. In Sant Mat terminology, a Satguru is a Saint who is ordained to take certain allotted souls back to God by initiating them into Surat Shabd Yoga.

Satnam True (*sat*) Name (*nām*) of God; an appellation of the Lord of the fifth inner region. *See also* Sach Khand.

satsang The company (*sang*) of Truth (*sat*); association with the truth. Satsang ordinarily means the company of Saints or advanced souls, or a gathering of devotees held under the auspices of a Saint, where a discourse on God, Shabd, meditation and the Master is presented; the discourse itself is also called a satsang. Satsang also has a deeper sense, meaning internal satsang, the association or union of the soul with Shabd.

Seth Shiv Dayal Singh *See* Soami Ji.

shūdra See caste.

Shabd Sound, voice, word, hymn; esoterically, the underlying current of divine energy that created and sustains the universe, also called Word, Name, Logos, Holy Spirit, sound current, unstruck music, the music of the spheres. It was through Shabd, the eternal power of God, that souls were sent down from their original home to inhabit the creation, and it is through the same power that they must retrace their journey homewards. However, no one but a living true Master can reveal the secret of Shabd and connect the disciple's consciousness to it. See also Nam, Word.

Shiva God of destruction in the Hindu trinity of creator, preserver and destroyer (Brahma, Vishnu and Shiva).

simran Remembrance, recollection, repetition of holy names; calling to mind or meditating upon the Supreme Being. Simran is the first part of the spiritual practice taught by the Saints; its technique is given to the disciple at the time of initiation. Taking advantage of the mind's natural habit of unceasing activity, simran is the process whereby the attention is withdrawn from the outer world and concentrated at the eye center. Once the mind is focused, dhyān (contemplation) automatically takes place.

Soami Ji (1818–1878) Seth Shiv Dayal Singh, referred to as Soami Ji Maharaj by his followers, was born in Agra, India. He was associated with Tulsi Sahib of Hathras right from his birth, as his parents were Tulsi Sahib's disciples. After about seventeen years of intense meditation, he started teaching the way of the Word in 1861 and gave out the universal teachings of the Saints in unveiled simple Hindi. He composed two books, one of prose and one of poetry. The English translation of the prose book is called *Sar Bachan*, and the translation of selections of the poetry is titled *Sar Bachan Poetry*.

Sohang Literally, 'I am That'; the stage where the soul realizes its identity with God, recognizing that it is of the same essence as the Lord, but is as yet separate from him. This occurs at the threshold of the eternal region, Sach Khand, where the soul will merge into oneness with God. Sohang is also a name for the lord or ruler of the fourth inner region that lies on the shores of eternity, as well as for the region itself (Sohang Desh).

Sound/Sound Current *See* Shabd, Nam, Word.

Sunn Void, devoid of mind and matter; a name for the third inner region, Daswan Dwar, where the soul becomes free from the bondage of matter, mind and the three attributes of harmony, action and inertia. *See also* regions.

Surat Shabd Yoga The union (*yoga*) of soul (*surat*) with Word (*shabd*); the merging of the soul with its essence. Surat Shabd Yoga is the path to God-realization taught by the Saints, through which the consciousness is applied to the hearing of the Sound within. Once the soul merges into the Shabd, it is carried by the Shabd to its source, the Lord.

Surat Soul, soul consciousness, the attention of the soul. Surat refers to the ability of the soul to concentrate within and experience the bliss of inner regions. It refers particularly to the faculty of the soul to hear within, whereas *nirat* refers to the faculty of the soul to see within. *See also* *nirat*.

Sushumna/Sukhmana Also called *shāh rag* (the royal vein) in Arabic; the central energy current in the finer body, which runs from the eye center into the higher inner regions. It should not be confused with the *sushumnā* of the yogis, a subtle pranic energy current that flows up the spinal column and is associated with the physical energy centers or chakras.

swāti A lunar period during which, according to legend, special raindrops fall. It is believed that the rainbird (*chātrik* or

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papihā) never alights to drink from rivers and ponds. Instead it flies around with its beak open to the heavens, constantly crying for the pure *swāti* raindrops to quench its thirst. In Indian mystical poetry, the *swāti* raindrops are symbolic of the pure Shabd, and the soul is the rainbird that cannot be satisfied with anything other than the nectar of Shabd. It is further believed that *swāti* raindrops falling into pearl shells turn into pearls.

tenth gate *See* Daswan Dwar.

third eye *See* eye center.

thousand-petalled lotus *See* Sahasdal Kamal.

three worlds The causal, astral and physical planes. The three worlds can also refer to the heavens, the earth and the underworld. *See also* Brahm.

Trikuti The headquarters of the causal plane and the seat of universal mind or Brahm, who is the ruler of the three worlds (physical, astral and causal). Trikuti is the second region on the inner journey described by the Saints. *See also* regions.

Triveni The confluence of three inner currents: *irrā*, *pingalā* and *sushumnā*. Sushumna is the central current, the royal highway by which the soul ascends from the eye center to the higher regions. *See also* Sushumna.

Tulsi Das, Goswami (1536–1623) Born into a very poor family in Uttar Pradesh, Goswami Tulsi Das was a disciple of Baba Narhari Das. His epic poem, *Ramcharitmanas*, is still a popular Hindi classic, and he is considered one of the greatest medieval devotional poets.

Tulsi Sahib (1764–1843) The great poet-Saint of Hathras and author of the *Ghat Ramayana*, Tulsi Sahib was born in the princely family of the Peshwas. He began to show signs of a

devotional trend of mind at an early age and had no desire for worldly pleasures and pursuits. He settled in Hathras near Agra, Uttar Pradesh, India, where he was known as Dakkhini Baba. Soami Ji's mother was a disciple of Tulsi Sahib long before Soami Ji was born, and Soami Ji had contact with him from childhood.

vaishya *See* caste.

Vedanta Literally, end (*anta*) of the Vedas; acme of the Vedas. Vedanta, one of the six systems of Hindu philosophy, is a monistic philosophy based on the Upanishads. Vedanta is thought to be an exposition of the deepest truths contained in the Vedas, based on the experiences of those who gained knowledge of the highest order through intuition and inspiration. According to Vedanta, the object of existence is not salvation but realization.

Vedas Literally, knowledge; revealed knowledge as embodied in the four early Hindu scriptures (*Rig Veda*, *Sām Veda*, *Yajur Veda*, *Atharva Veda*). Vedas also refers to Vedic literature in general, including the Upanishads and various interpretive texts.

Vedic Pertaining to the Vedas. *See* Vedas.

Vikram Samvat An Indian calendar initiated by King Vikramaditya in 56 B.C.E., the Vikram Samvat calendar is still in use today. The Vikram Samvat era begins about fifty-seven years after the Gregorian (Christian or Common Era) calendar years.

Vishnu God of preservation in the Hindu trinity of creator, preserver, destroyer (Brahma, Vishnu, Shiva).

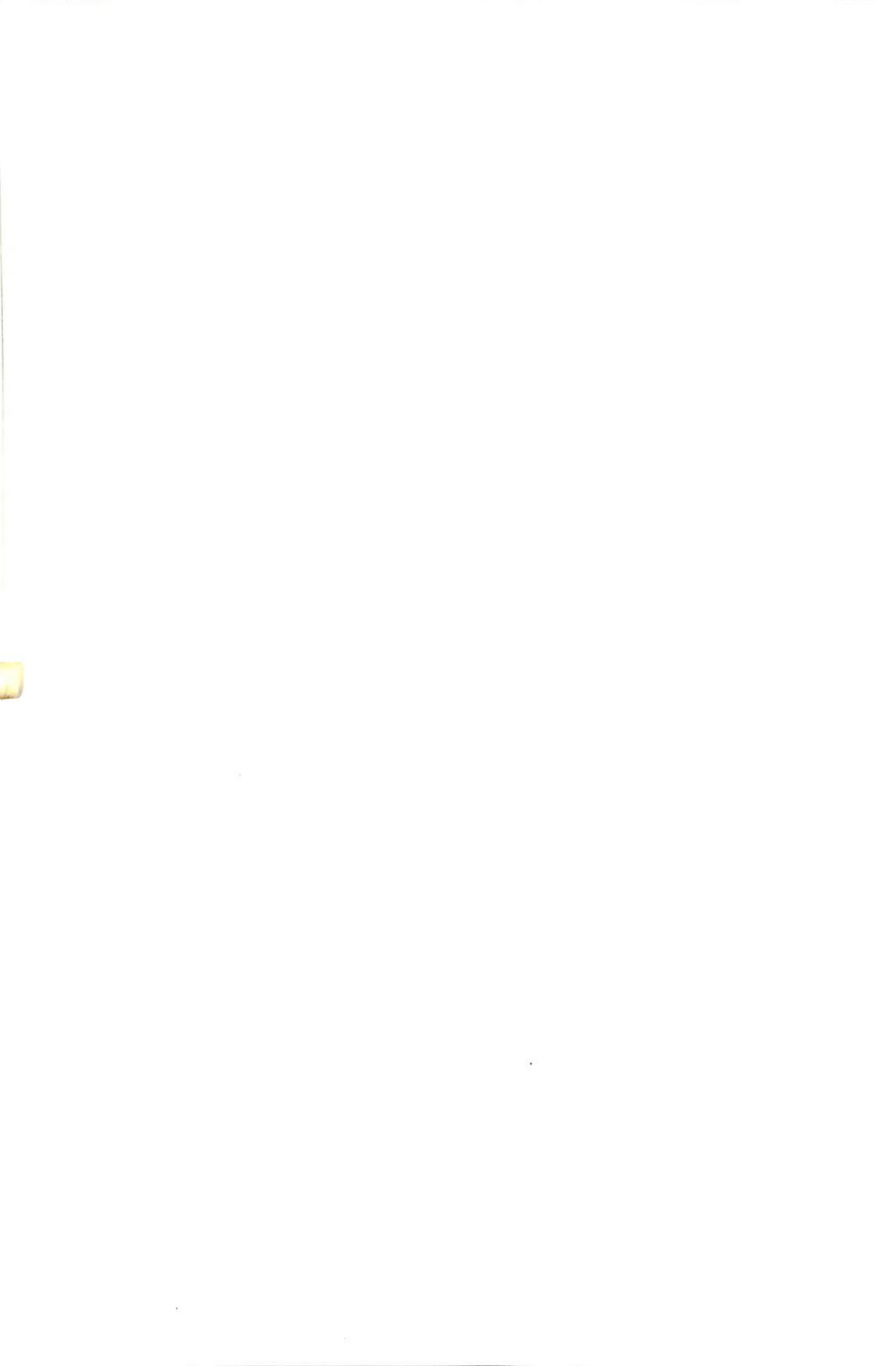
Word In the Bible the Word refers to the dynamic power of God that creates, enlivens and sustains the universe. It is also called the Holy Ghost or Spirit in the Bible. In different religious traditions and cultures this Power is known under a multitude of names. *See also* Shabd, Nam.

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Yama God of death; lord of the nether regions; angel of death.

yoga From the Sanskrit *yog*, meaning 'to yoke or join'; union. One of the six systems of Indian philosophy, yoga is believed to have been founded by the sage Yajnavalkya and later codified by Patanjali in his *Yoga Sutra*. It is a form of mental and physical discipline, a code of ascetic practices of ancient origin meant to lead the human soul to union with God.

yogi One who practices yoga.



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Addresses for Information and Books

INDIAN SUB-CONTINENT

INDIA

The Secretary
Radha Soami Satsang Beas
P.O. Dera Baba Jaimal Singh 143204
District Amritsar, Punjab

NEPAL

Mr. Dal Bahadur Shreshta
Radha Soami Satsang Beas
P. O. Box 1646, Gongabu, Dhapasi
Kathmandu

PAKISTAN

Mr. Dileep Kumar
18 B Lalazar, New Queens Road
Karachi, Sindh

SRI LANKA

Mr. Chandroo Mirpuri
39/3 Horton Palce
Colombo 7

SOUTHEAST ASIA

FOR FAR EAST

Mrs. Cami Moss
RSSB-HK
T.S.T., P.O. Box 90745
Kowloon, Hong Kong

MALAYSIA

Mr. Selvarajoo Pragasam
No. 15 Jalan SL 10/4
Bandar Sg. Long
43000 Kajang

THAILAND

Mr. Harmahinder Singh Sethi
58/32 Rachdapitsek Road, Soi 16
Thapra, Bangkok Yai 10600

INDONESIA

Mr. Ramesh Sadarangani
Jalan Pasir Putih IV/16, Block E 4
Ancol Timur, Jakarta Utara 14430

PHILIPPINES

Mr. Kay Sham
Science of the Soul Study Center
Don Jesus Boulevard
Alabang Hills, Cupang 1771
Muntinlupa City, Metro Manila

SINGAPORE

Mrs. Asha Melwani
Radha Soami Satsang Beas Singapore
19 Amber Road, Singapore 439868

ASIA PACIFIC

AUSTRALIA

Mr. Pradeep Raniga
P.O. Box 642
Balwyn North, Victoria 3104

NEW ZEALAND

Mr. Tony Waddicor
Science of the Soul Study Centre
P. O. Box 5331
Auckland

Dariya Sahib

GUAM

Mrs. Hoori M. Sadhwani
115 Alupang Cove
241 Condo Lane, Tamuning 96911

HONG KONG

Mr. Manoj Sabnani
RSSB-HK, 3rd Floor, Eader Centre 39-
41 Hankow Road,
Tsim Sha Tsui, Kowloon

JAPAN

Mr. Jani G. Mohinani
Radha Soami Satsang Beas
1-2-18 Nakajimadori
Aotani, Chuo-Ku
Kobe 651-0052

*SOUTH KOREA,
TAIWAN, R.O.C.*

Mr. Haresh Buxani
3rd floor, Eader Centre
39-41 Hankow Road
Tsim Sha Tsui
Kowloon, Hong Kong

NORTH AMERICA

CANADA

Mr. John Abel
#701-1012 Beach Avenue
Vancouver, B.C. V6E 1T7

Mrs. Meena Khanna
149 Elton Park Road
Oakville, Ontario L6J 4C2

MEXICO

Dr. Hector Esponda
RSSB-Mexico
Circuito Universidad 360
(In front of Vista Vallarta Golf Club)
Puerto Vallarta, Jalisco 48290

UNITED STATES

Mr. Hank Muller
1900 North Loop West, Suite 500
Houston, TX 77018

Dr. Vincent P. Savarese
2550 Pequeno Circle
Palm Springs, CA 92264

Science of the Soul Study Center
2415 East Washington Street
Petaluma, CA 94954

Dr. John Templer
114 Verdier Road
Beaufort, SC 29902-5440

Science of the Soul Study Center
4115 Gillespie Street
Fayetteville, NC 28306-9053

Dr. Frank E. Vogel
71 Old Farm Road
Concord, MA 01742

CARIBBEAN

FOR CARIBBEAN

Mr. Sean Finnigan
P. O. Box 2314
Port-au-Prince
Haiti, W. I.

BARBADOS

Mr. Deepak Nebhani
Radha Soami Satsang Beas
Lot No. 10, 5th Avenue
Belleville, St. Michael
Barbados, W. I.

CURACAO

Mr. Frank Claessen
La Quinta Villas 121
St. Catharina
Curacao, N. A.

Addresses for Information and Books

GUYANA

Mrs. Rajni B. Manglani
A-80 Eping Avenue,
Bel Air Park,
Georgetown, Guyana

JAMAICA

Mrs. Shammi Khiani
P. O. Box 22
Montego Bay
Jamaica, W. I.

ST. MAARTEN

Mrs. Kanchan Mahbubani
R.S.S.B. Foundation
P. O. Box 978
Phillipsburg
St. Maarten, N. A.

SURINAME

Mr. Chandru Samtani
15 Venus Straat
Paramaribo
Suriname

TRINIDAD

Mr. Chandru Chatlani
20 Admiral Court
Westmoorings-by-Sea
Westmoorings
Trinidad, W. I.

CENTRAL AMERICA

BELIZE

Mrs. Chand Babani
5789 Goldson Avenue, Belize City

PANAMA

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